THE

Sound Beleever.

A

TREATISE

OF

Evangelicall Conversion.

DISCOVERING

The work of Christs Spirit, in reconciling of a Sinner to God.

By THO: SHEPARD, sometimes of *Emmanuel Colledge* in *Cambridge*, Now Preacher of Gods Word in NEW-ENGLAND.

MAT. 18.11.

I came to save that which was lost.

LONDON,

Printed in the Yeere, 1652.

BOokes publiſhed by Mr. *Thomas Shepard.*

1. The Sincere Convert:

2. The Sound Beleever.

3. A Treatiſe of Liturgies, Power of the Keyes, and of the Catholicke viſible Church.

4. Select Caſes of Conſcience.

To his deare Friend,

M.r *W. Greenhill.*

Sir,

MAny ſtruglings I have had about publiſhing theſe Notes: *I* have looked up to God, and at laſt beene perſwaded upon theſe grounds.

1. The many deſires both of friends and ſtrangers, both by Private ſpeeches and Letters, which I thought might be the voyce of Chriſt.

2. Some good (as I heare) *thoſe* which are *already out*, have done, and which the reſt might doe, which I have looked on as a teſtimony of the Lords acceptance of them.

3. I knew not what the *L*ords meaning ſhould bee to bring to light by his providence, without my privitie, know-

ledge, or will, *the former part*, unleſſe it was to awaken and enforce me (being deſired) to publiſh the reſt; our workes I thought ſhould reſemble Gods workes, not to be left imperfect.

4. I conſidered my weake body, and my ſhort time of ſojourning here, and that I ſhall not ſpeake long to *children*, *friends*, or *Gods precious people*, I am ſure not to many in *England*, to whom I owe almoſt my whole ſelfe, whom I ſhall ſee in this World no more; I have beene therefore willing to get the Wind, and take the ſeaſon, that I might leave ſome part of Gods precious Trueth on record, that it might ſpeake (Oh that it might bee to the heart!) among whom I cannot (and when I ſhall not) bee. I account it a part of Gods infinite Grace to make mee an inſtrument of the leaſt good. If the *Lord* ſhall ſo farre accept of mee in publiſhing theſe things, it is all that I would deſire; if not, yet I have deſired forgiveneſſe in the blood of his Sonne, for what ever errours or weakneſſes may be in it, or are in my ſelfe, which may hinder ſucceſſe, and fruſtrate its end; onely what I have in much weakeneſſe beleeved, I have written, and ſent it unto you, leaving it wholly with your ſelfe, whom I much

love

love and honour, that you would adde or detract any thing you ſee meet, (ſo as it bee not croſſe to what I have writ) and if you then thinke it meet for publique view, you ſee upon what grounds I am content with it; but if you ſhall bury it, and put it to perpetuall ſilence, it ſhall bee moſt pleaſing to him who thinks more meanely of it then others can.

Tho. Shepard.

THE SOUND BELEEVER.

CHAP. I.

As the great cauſe of the eternall perdition of men is of themſelves: ſo the onely cauſe of the actuall deliverance and ſalvation of man, is, JESUS CHRIST: *view this text,* Hoſeah 13.9. Oh Iſrael thou haſt deſtroyed thy ſelfe, but in me is thy help.

SECT. I.

THeſe words as they are ſet down in the Hebrew are (according to the ſtyle of this Prophet) very ſhort and ſententious, and therefore difficult to tranſlate into Engliſh without ſome Periphraſis; but the ſenſe is here truely expreſt, *In mee is thy helpe*; which you may ſee confirmed from *verſe* 4. *There is no Saviour beſide me,* and *ver.* 14. *I will ranſome them from the power of the grave, O death I will bee thy plague, O grave I will bee thy deſtruction*; ſuppoſe the Prophet ſhould ſpeake here of temporall ſalvation, helpe and ranſome, (which hee doth not) yet the

the argument is ſtrong; if there bee no Saviour from temporall woe and miſery but onely the Lord Jeſus, how much more is there from woes eternal? onely underſtand mee here aright; I am not now ſpeaking of mans deliverance and ſalvation by price in way of ſatisfaction to Juſtice (for that I have already handled) but of his deliverance and ſalvation, by power; not of mans purchaſed deliverance, which is by the blood of Chriſt, but of mans actual deliverance, which is by the efficacy & power of the ſpirit of Chriſt. Some Captives among men are redeemed by price only, ſome by power without price; but ſuch is the lamentable captivity of all men, under the ſeverity of juſtice & power of ſinne, that without the price of *Chriſts blood*, *Epheſ.* 1.7. and the power of *Chriſts ſpirit*, *Ioh.* 8.36. there is no deliverance; the Lord Jeſus having paid the price for our deliverance. Yet it is with us as with a company of captives in priſon; our ſins like ſtrong chains hold us, Satan our keeper will not let us goe, the priſon doores through *unbelief* are ſhut upon us, *Rom.* 11.32. and thereby God and Chriſt are kept out from us; what power now can reſcue us, that are held faſt under ſuch a power, even after the price is paid? truly it can be no other but that in my Text, *In me is thy help*: when our ranſom is payd, the Lord muſt come himſelf and fetch us out by ſtrong hand, *Eſay* 53.1. *To whom is the arme of the Lord revealed?* truly to very few, yet to ſome it is; and certainly looke as they make Chriſt no Saviour indeed who deny his ſalvation by price and ſatisfaction, ſo thoſe alſo make him an imperfect Saviour who deny ſalvation and actuall deliverance of man to bee onely the Almighty arm and efficacy of his Spirit and power: excellent therefore is the ſpeech of the Apoſtle, *Acts* 5.30.31. *God hath exalted Ieſus*

See the *Sincere Convert*

Jesus to give repentance and remission of sinnes to Israel; Look as Jesus was abased to purchase repentance and remission, so hee is now exalted actually to give and apply repentance and remission of sinnes. Whose glory it is to remit sinnes, but Gods in Christ, and by Christ onely? whose glory is it to give repentance (which in this place comprehends the work of conversion and faith, as *Beza* obserues) whereby wee apply remission, but the same God onely? the one is as difficult to be conveyed as the other, and we stand in as much need of Christ to do the one as the other; all the power of Christ exalted, is little enough to give us repentance and remission, the condition of the Covenant expresst in repentance, and the blessings in the Covenant, summed up in the forgiveneſse of sinnes; the *Socinians* deny redemption and salvation by prize; the *Arminians* by Christs power, leaving suasion onely to him, but power of conversion to the power and liberty of the will of man; O adulterous generation that are thus hacking at and cutting the cords of their owne salvation! I shall here speake onely to one question, which is the principall and most profitable, and that is this, How doth Christ redeeme & save us by his power, out of that miserable estate; and consequently what is the way for us to seek, and so to find & feel deliverance by the hand of Christs power?

Quest.

Answ. As there are foure principall meanes and causes, or wayes, whereby man ruines himselfe. 1. *Ignorance of their owne misery*; 2. *Security and unsensibleneſse of it*. 3. *Carnall confidence in their owne duties*. 4. *Presumption or resting upon the mercy of God by a Faith of their owne forging*; so on the contrary, there is a four fold act of Christs power whereby he rescues & delivers all his out of their miserable estate.

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The first Act or stroake is *Conviction of sinne.*
The second is *Compunction for sinne.*
The third is *Humiliation or selfe abasement.*
The fourth is *Faith*: all which are distinctly put forth (when hee ceaseth extraordinarily to worke) in the day of Christs power; and so ever looke for actuall salvation and redemption from Christ, let them seek for mercy and deliverance in this way, out of which they shall never finde it; let them begin at conviction, and desire the Lord to let them see their sinnes, that so being affected with them and humbled under them, they may by faith be enabled to receive Jesus Christ, and so be blessed in him. It is true, Christ is applyed to us nextly by Faith, but Faith is wrought in us in that way of conviction and sorrow for sinne; no man can or will come by faith to Christ to take away his sins, unlesse he first see, be convicted of; and loaden with them. I confesse the manner of the Spirits worke in the conversion of a sinner unto God is exceeding secret, and in many things very various; and therefore it is too great boldnesse to marke out all Gods footsteps herein: yet so farre forth as the Lord himselfe tells us his work and the manner of it in all his, we may safely resolve our selves, and so farre, and no farther shall we proceed in the explication of these things. It is great prophanesse not to search into the workes of common providence, though secret and hidden, *Psalm.* 28,5. and 92. 6. much greater is it not to doe thus unto Gods work of speciall favour and grace upon his chosen.

I shall therefore beginne with the first stroake, Christs power which is conviction of sinne.

SECT.

SECT. II.

The first Act of Christs power, which is Conviction of sinne.

NOw for the more distinct explication of this, I shall open to you these 4. things.

1. I shall prove that the Lord Christ by his Spirit begins the actuall deliverance of his elect here.
2. What is that sin the Lord convinceth the soule thus first of.
3. How the Lord doth it.
4. What measure and degree of Conviction hee workes thus in all his.

1. For the first, it is said, *Iohn* 16 8.9. that the first thing that the *Spirit* doth when hee comes to make the Apostles Ministery effectuall, is this, it shall *reprove* or *convince the world of sinne*; it doth not first work faith, but convinceth them that they have no faith, as in *verse* 9. and consequently under the guilt and dominion of their sin; and after this, he *convinceth of righteousnesse*, which faith apprehends, *verse* 10. It is true that the word *conviction* here, is of a large extent, and includes compunction and humiliation for sin, yet our Saviour wraps them up in this word; because *conviction* is the first, and therefore the chiefe in order; here the Lord not speaking now of ineffectuall, but effectuall & thorow conviction expresst in deepe sorrow and humiliation. Now the text saith, the Lord begins thus not with some one or two, but with the *world* of Gods Elect, who are to be called home by the Ministery of the VVord; which our Saviour speakes (as any may see who considers the scope) purposely to comfort the hearts of his Disciples, that their Ministery shall be thus effectuall to the world of Iews and Gentiles; and therefore cannot speake of such

conviction

conviction as ſerves onely for to leave men without excuſe for greater condemnation; (as ſome underſtand the place) for that is a poore ground of conſolation to their ſad hearts. Secondly, I ſhall hereafter prove that there can bee no faith without ſenſe of ſinne and miſery; and now there can be no ſenſe of ſinne without a precedent ſight or conviction of ſinne; no man can feel ſin, unleſſe hee doth firſt ſee it; what the eye ſees not, the heart rues not. Let the greateſt evill befall a man, ſuppoſe the burning of his houſe, the death of his children, if he doth not firſt know, ſee and hear of it, he will never take it to heart, it will never trouble him; ſo let a poore ſinner lye under the greateſt guilt, the foreſt wrath of God, it will never trouble him untill he ſees it and be convinced of it, *Acts* 2. 37. *When they heard this, they were pricked*; but firſt they heard it and ſaw their ſin before their hearts were wounded for it, *Gen.* 3.7. they firſt *ſaw their nakedneſſe* before they were *aſhamed* of it. Thirdly, The maine end of the Law is to drive us to Chriſt, *Rom.* 10. 4. If *Chriſt* bee the *end of the law*, then the law is the meanes ſubſervient to that end, and that not to *ſome*, but *to all that beleeve*; now the law though it drives us to Chriſt by condemnation, yet in order it begins with accuſation. It firſt accuſeth, and ſo convinceth of ſin, *Rom.* 3. 20. and then condemneth. Its folly and injuſtice for a judge to condemn and bring a ſinner out to his execution before accuſation and conviction; and it is wiſdom or juſtice in the Lord or his law to do otherwiſe? and therefore the Spirit in making uſe of the law for this end firſt convinceth as it firſt accuſeth, & laies our ſins to our charg. Laſtly, looke as Satan when he bindes up a ſinner in his ſin, he firſt keeps him (if poſſible) from the very ſight and knowledge of it; becauſe ſo long as they

they see it not, this ignorance is the cause of all their woe, why they feele it not, why they desire not to come out of it; the Lord Jesus (who came to unty the knots of Satan, 1 *Ioh.* 3.8.) begins here & first convinceth his, and makes them see their sin, that so they may feele it, and come to him for deliverance out of it. Oh consider this all you that dreame out your time in minding only things before your feet, never thinking on the evills of your own hearts; you that heed not, you that will not see your sins, nor so much as aske this question, What have I done? What do I doe? how do I live? What will become of me? What will be the end of these my foolish courses? I tell you if ever the Lord save you, he will make you see what now you cannot, what now you will not; he will not only make you to confess you are sinners, but hee will convince you of sinne, this shall be the first thing the Lord will doe with thee.

Quest. But you will say, what is that sin which the Lord first convinceth of? which is the second thing to be opened. *Answ.* I answer in these three Conclusions.

Con. 1. The Lord Jesus by his Spirit doth not onely convince the soul in generall, that it is a sinner and sinfull; but the Lord brings in a convicting evidence of the particulars; the first is learnt more by tradition (in these dayes) by the report & acknowledgment of every man rather then by any speciall act of conviction of the Spirit of Christ; for what man is there almost but lyes under this confession that he is a sinner? the best say they are sinners, *and if wee say we have no sin, wee deceive our selves*, and *I know I am a sinner*; but that which the Spirit principally convinceth of, is some sin or sins in particular: the Spirit doth not arrest men for offences in generall, but opens the writ, and shewes the particular cause, the particular sins, *Rom.* 3.9. *we have proved*

proved saith the Apostle, *that Iewes and Gentiles are under sinne*; but how doth the Apostle (being now the Instrument of the Spirit, in this work of conviction, convince them of this? marke his method, *verse* 10. 11. 12. 13. 14. 15. 16. 17. 18. wherein you shall see it is done by enumeration of particulars; sins of their natures, *there is none righteous*; sinnes of their minds, *none understandeth*; Rom. 3. sins in their wills and affections, *none seeke after God*; sins in their lives, *all gone out of the way*; sins of omission of good duties, *there is none that doth good*; their *throates, tongues, lips*, are *Sepulchres, deceitfull, poysonfull*; their *mouthes full of cursing*, their *feet swift to shed blood*, &c. And this is the state of you Jews (*ver.* 19.) as well as of the Gentiles, *that all flesh may stand convinced as guilty before God*. If it be here demanded, What are those that particular sins which the Lord convinceth men of? *Quest.* I answer in variety of men there is much variety of speciall sinnes, as there is of dispositions, tempers, and temptations; and therefore the Lord doth not convince one man at first of the same sins of which he doth another man; yet this wee may safely say, usually (though not alway) the Lord begins with the remembrance and consideration of some one great, if not a mans speciall and most beloved sinne; and thereby the Spirit discovers gradually all the rest: that arrow which woundeth the heart of Christ most, the Lord makes it fall first upon the head of the sinner that did shoot it against Heaven, and conviceth, and as it were hits him first with that: How did the Spirit convince those 3000. those patterns of Gods converting Grace? *Acts* 2. 37. did not the Lord begin with them for one principall sinne, *viz.* their murder and contempt of Christ by embruing their hands in his blood? *Answ.* What those particular sins are, which the Lord convinces men of in their conversion.

blood? there is no queſtion but now they remembred other ſinfull practiſes, but this was the *Imprimis* which is ever accompanied with many other *Items* which are then read in Gods bill of reckonings where the firſt is ſet down. *Iſrael would have a King*, 1 *Sam.*8.19. *Samuel* for a time could not convince them of their ſinne; herein what doth the Lord doe? ſurely hee will convince them of ſinne before he leaves them, and this hee doth by ſuch a terrible thunder as made all their hearts ake; and how is it now? what ſinne doe they now ſee? they firſt ſee the greatneſſe of that particular ſin; but this came not to mind alone, but they cryed out, 1 *Sam.* 12.19. *We have added unto all our evills this, in asking to our ſelves a King.* Looke upon the woman of *Samaria*, *Iohn* 4. the Lord Chriſt indeed ſpake firſt unto her about himſelfe the ſubſtance of the Goſpell, about the worth of this water of life; but what good did ſhe get untill the Lord began to convince her of ſin, and how doth he that, he tels her of her ſecret whoredome ſhe lived in, *the man that ſhe now had was not her husband*; and upon the diſcovery of this, ſhe ſaw many more ſins; and hence *ver*, 29. ſhe cryes out, *Come ſee the man that hath told me all that ever I did in my life.* And thus the Lord deales at this day; the Miniſter preacheth againſt one ſin, it may be whoredome, ignorance, contempt of the Goſpel, neglect of ſecret duties, lying, Sabbath-breaking, &c. This is thy caſe ſaith the Spirit unto the ſoule, remember the time, the place, the perſons with whom thou lived in this ſinfull condition; and now a man begins to goe alone, & to think of all his former courſes how exceeding evil they have been; it may be the Lord brings upon a man a ſore affliction, and when he is in chains crying out of that, the Lord ſaith to him as to thoſe,

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*Ier.*30.15. *Why cryeſt thou for thy affliction? for the multitude of thine iniquities I have done this*; it may be the Lord ſometimes ſtrikes a mans companion in ſinne dead, by ſome fearfull judgement: and then that particular ſinne comes to minde, and the Lord reveales it arm'd with multitude of many other ſinnes, the cauſes of it, the fruits and effects of it: as the father whips a child upon occaſion of one ſpeciall fault, but then tels him of many more which he winked at before this, and ſaith, Now ſirrah remember ſuch a time, ſuch a froward fit, ſuch undutifull behaviour, ſuch a reviling word you ſpake, ſuch a time I called, and you ran away and would not heare me, and you thought I liked well enough of theſe wayes, but now know that I will not paſſe them by, &c. Thus the *Lord* deales with his, and hence it is many times, that the elect of God civilly brought up, doe hereupon think well of themſelves, and ſo remaine long unconvinced of their wofull eſtates, the *Lord* ſuffers them to fall into ſome foule, ſecret, or open ſinne, and by this the *Lord* takes ſpeciall occaſion of working conviction and ſorrow for ſinne; the *Lord* hereby makes them hang down the head, and cry, *unclean, unclean*: *Paul* was civilly educated, hee turned at laſt a hot perſecutor, oppreſſor, blaſphemer: the *Lord* firſt convinced him of his perſecution and cryed out from heaven to him, *Paul, Paul, Why perſecuteſt thou me?* this ſtruck him to the heart, and then *ſin revived, Rom.* 7.9. many ſecret ſinnes of his heart were diſcovered, which I take to begin and continue in ſpeciall in thoſe three dayes, *Acts* 3.9. wherein he was blind and did (through ſight of ſinne and ſorrow of heart) neither eat nor drink. As a man that hath the plague not knowing the diſeaſe, he hopes to live; but when he ſees the ſpots and tokens of death upon

on his wriſt, now he cryes out, becauſe convinced that the plague of the *Lord* is upon him; ſo when men ſee ſome one or more ſpeciall ſins break out, now they are convinced of their lamentable condition; yet it is not alway (though uſually thus) for ſome men the *Lord* may firſt convince of ſinne by ſhewing them the ſinfulneſs of their own hearts & wayes; the *Lord* may let a man ſee his blindneſſe, his extreame hardneſſe of heart, his weakneſſe, his wilfulneſſe, his heartleſneſſe; hee cannot pray, or looke up to God, and this may firſt convince him; or that all that hee doth is ſinfull, being out of Chriſt: the *Lord* may ſuddenly let him ſee the deceits of his owne heart, and the ſecret ſinfull practiſes of his life; as if ſome had told the Miniſter, or as if hee ſpake to none but him; that hee is forced to fall downe being thus convinced, and to confeſſe, *God is in this man*: 1 *Cor.* 14.25. *Nicodemus* may firſt ſee and bee convinced of the want of regeneration, and thereby feel his need of Chriſt; the *Lord* may ſet a man upon the conſideration of all his life paſt, how wickedly it hath been ſpent; and ſo not one, but a multitude of iniquities compaſſe him about, a man may ſee the godly examples of his parents or other godly Chriſtians in the family or town where he dwells, and by this be convinced, that if their ſtate and way be good, his owne (ſo far unlike it) muſt needs be ſtark naught: the *Lord* ever convinceth the ſoul of ſins in particular, but he doth not alway convince one man of the ſame particular ſinnes at firſt as hee doth another, whether the *Lord* convinceth all the elect at firſt of the ſinne of their nature, and ſhewe them their originall ſin in and about this firſt ſtroke of conviction, I doubt not of it, *Paul* would have been alive, and a proud Phariſee ſtill, if the *Lord* had not let him by the law

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ſee this ſin, *Rom.* 7. 9. and ſo would all men in the world, if this ſhould not be revealed firſt or laſt, in a leſſer or greater meaſure, under a diſtinct or more indiſtinct notion: and hence ariſe thoſe confeſſions of the Saints, I never thought I had ſuch a vile heart, if all the world had told me, I could not have believed them, but that the Lord hath made me felt it, and ſee it at laſt; was there ever ſuch a ſinner (at leaſt in heart) which is continually oppoſing of him) whom the Lord at any time received to mercy, as I am?

2. The Lord Jeſus by his Spirit doth not onely convince the ſoul of its ſin in particular, but alſo of the evill, even the exceeding great evill of thoſe particular ſins. The Lord Ieſus doth not only convince of the evil of *ſinne*, but of the great evill of *ſinne*. Oh thou wretch ſaith the Spirit, (as the Lord to *Cain*, *Gen.* 4. 10.) what haſt thou done, whoſe ſins cry to heaven, who haſt thus long lived with God, & done this infinite wrong to an infinite God, for which thou canſt never make him amends! That God who could have long ſince cut thee off in the midſt of thy ſinnes and wickedneſſe, and cruſht thee like a moth, and ſent thee down to thoſe eternal flames where thou now ſeeſt ſome better then thy ſelf mourning day and night, but yet hath ſpared thee out of his meere pity to thee; That God haſt thou reſiſted and forſaken all thy life time; and therefore now ſee and conſider what an evill and bitter thing it is thus to live as thou haſt done, *Jer.* 2. 19. Look as it is in the wayes of holineſſe, many a man void of the Spirit may ſee and know them in the literall expreſſions of them, but cannot ſee the glory of them but by the Spirit, and hence it is he doth not eſteem and prize them and the knowledge of them above gold: So in the ways of unholineſſe, many a man void of

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the ſpirit of conviction of ſin, may and doth ſee many particular ſins and confeſſe them, but he doth not cannot ſee the exceeding evill of them, and thence it is though hee doth ſee them yet he doth not much diſlike them, becauſe he ſees no great hurt or evil in them, but makes a light matter of them; and therefore when the Spirit comes, it lets him ſee and ſtand convinced of the exceeding greatneſſe of the evill that is in them, *Joh.* 36.8.9. In the time of affliction (which is uſually the time of conviction of a wild unruly ſinner) *he ſhewes them their tranſgreſſions*, but how? *that they have exceeded*, that they have been exceeding many and exceeding vile. Oh beloved, before the Lord Ieſus comes to convince, we have cauſe to pray for & pity every poor ſinner, as the Lord Jeſus did, ſaying, *Lord forgive them, they know not what they doe.* You godly parents, Maſters, how oft do you inſtruct your children, ſervants, and convince them of their ſinfulneſſe, untill they confeſs their faults? yet you ſee no amendment, but they go on ſtill; what ſhould you now do? Oh cry out for them, & ſay, Lord forgive them, for they know not what they do. Their ſins they know, but what the evill of them is, alas! they know not; but when the Spirit comes to convince, hee makes them ſee what they do, and what is the exceeding evil of thoſe ſins they made light of before; like mad men that have ſworne, and curſt, and ſtruck their friends, and when they come to be ſober againe, and remember their miſchievous ways and words, now they ſee what they have done, and how abominable their courſes then were. Oh you that walk on in the madneſſe of your minds now, in all manner of ſinne, if ever the Lord do good to you, you ſhall account your wayes madneſſe and folly, and cry out, Oh Lord, what have I done in kicking thus long a-

gainſt

gainſt the pricks?

Con. 3. The Lord Jeſus by his Spirit doth not only convince the ſoul of the evill of *ſinne*, but of the evill *after ſinne*, I mean of the juſt puniſhment which doth follow ſin, and that is this, *viz.* that it muſt dye, and that eternally for ſin, if it remaine in this eſtate it is now in, *Rom.* 4.15. *The Law works wrath*, i.e. ſight and ſenſe of wrath, *Rom.* 7.9. *When the Law came, ſinne revived and I dyed*, i.e. I ſaw my ſelf a dead man by it; ſo the ſoul ſees cleerly, God hath ſaid, *The ſoule that ſinneth ſhall dye*: I have ſinned, and therefore if the Lord be true, I ſhall dye; to hell I ſhall if now the Lord ſtop my breath, and cut off my life, which he might juſtly & may eaſily do. *Death is the wages of ſin*, even of any one ſinne, though never ſo little; what then will become of me who ſtand guilty of ſo many, exceeding the number of the haires on my head, or the ſtarres in heaven? *Whoremongers and adulterers God will judge*, the Miniſter hath ſaid ſo, the Lord himſelfe hath told me ſo, *Heb.* 13.4. I am the man, my conſcience now teares me and tells me ſo, what will become of me? *The Lord Jeſus will come in flaming fire to render vengeance againſt all that know not God; & that obey not the Goſpel*, This I believe, for God hath ſaid it, 2 *Theſ.* 2.7.8.9. and now I ſee I am he that hath lived long in ignorance and know not God; I have had the Goſpell of grace thus long wooing and perſwading my heart, and oftentimes it hath affected me, but yet I have reſiſted God and his Goſpel, and have ſet my filthy luſts, my vaine ſports, my companions cups and queanes at a higher price then Chriſt, & have loved them more then him; and therefore though I may be ſpared for a while, yet there is a time wherin Chriſt himſelf will come out againſt me in flaming fire. To this pur-

pol: doth the Spirit work: for beloved, the great means whereby Satan overthrew Man at firſt in his innocency, was this principle, although thou doſt eat, and ſo ſin againſt God, yet thou ſhalt not dye, *Gen.* 3. 4. *Ye ſhall not ſurely dye*, the Serpent doth ſay, *Ye ſhall not die*, for that is too groſſe an out-facing of the Word, *Gen.* 2. 17. but he ſaith, *Ye ſhall not ſurely dye*: that is, there is not ſuch abſolute certainty of it; it may be you ſhall live, God loves you better then ſo, and is a more merciſull Father then to be at a word & a blow. Now look as Satan deceived and brought our firſt parents to ruine by ſuggeſting this principle; ſo at this day he doth ſow this accurſed ſeed, and plant this very principle in the foyl of every mans heart by nature; they doe not think they cannot believe they are dead men, and condemned to dye, and that they ſhall dye eternally for the leaſt ſin committed by them; Men nor Angels cannot perſwade them of it, they cannot ſee the equity of it, that God ſo merciſull will be ſo ſevere, for ſo ſmall a matter; nor yet the truth of it, for then they think no fleſh ſhould be ſaved; and thus when the old Serpent hath ſpit this poyſon before them, they ſup it up, & drink it in, and ſo thouſands, nay millions of men & women are utterly undone. The Lord Chriſt therefore when he comes to ſave a poor ſinner, and raiſe him up out of his fall, convinceth the ſoul by his Spirit, and that with full & mighty evidence, that it ſhall dye for the leaſt ſin, & tells him as the Lord told *Abimelech* in another caſe *Gen.* 20. 3. *Thou art but a dead man for this*, and if the Spirit ſet on this, let who can claw it off. I tell you beloved, never did poor condemned Malefactor more certainly know and hear the ſentence of condemnation paſt upon him by a mortall man then the guilty ſinner doth his, by an immortall and dif-

displeased God: and therefore those three thousand cry out, *Acts* 2.37. *Men and brethren, what shall we do to be saved?* we are condemned to dye, what shal we do now to be saved from death? Now the soul is glad to enquire of the Minister, Oh tell me, what shall I doe? I once thought my self in a safe & good condition as any in the Town or Countrey I lived in; but now the Lord hath let me hear of other newes; dye I must in this estate, and 'tis a wonder of mercies I am spared alive to this day. There is not onely some blind feares and suspitions that it may possibly be so, but full perswasions of heart, dye I must. dye I shall in this estate; for if the Spirit reveale sin, and convince not of death for sin, the soul under this work of conviction being as yet rather sensuall then spirituall, will make a light matter of it, when it sees no sensible danger in it, but when it sees the bottomlesse pit before it, everlasting fire before it, for the least sin, now it sees the hainous evill of sin; the way of sin though never so peaceable before, is full of danger now, wherein it sees there are endlesse woes and everlasting deaths that lye in wait for it, *Rom.* 6. 21. And now saith the Spirit, you may go on in these sinfull courses as others do, if you see meet, but O consider what will be the end of them; what it is to enjoy the pleasures of sin for a season, and to be tormented for ever for them in the conclusion, for be assured that will be the end: and hence the soul seeing it selfe thus set apart for death, looks upon it selfe in a farre worse estate then the bruit beasts, or vilest worme upon the earth; for it thinks when they dye there is an end of their misery; but Oh then is the beginning of mine for ever: hence also arise those fears of death and of being suddenly cut off, that when it lyes down, it trembles to think I may never rise

againe, becauſe it's convinced, not onely that it deſerves to dye, but that it is already ſentenced for to dye: hence alſo the ſoul juſtifies God, if he had cut him off in his ſin; and wonders what kept him from it, there being nothing elſe due from God unto it: hence laſtly, the ſoul is ſtopt and ſtands ſtill, goes not on in ſin as before; or if it doth, the Lord gives it no peace, *Jer.*8.6. Why doth the horſe go on in the battell? becauſe it ſees not death before it; but now the ſoul ſees death, and therefore ſtops: O remember this all you that never could believe that you are dead condemned men, and therefore are never troubled with any ſuch thoughts in your minde; I tell you that you are far from conviction, and therefore far from ſalvation: if God ſhould ſend ſome from the dead to bear witneſſe againſt this ſecure world concerning this truth, yet you will not believe it, for his meſſengers ſent from heaven are not believed herein; woe be to you if you remain unconvinced of this point.

3. But you will ſay, how doth the Lord thus convince ſin, and wherein is it expreſt? which is the third particular.

Anſw. All knowledge of ſin is not conviction of ſin, all confeſſion of ſin is not conviction; there is a conviction meerely rationall, which is not ſpirituall; there are three things in ſpirituall conviction.

1. There is a cleare, certaine, and manifeſt light, ſo that the ſoul ſees its ſin, and death due to it clearly and certainly; for ſo the word, *Joh.* 16.9. ἐλέγχειν ſignifies to evidence a thing by way of argumentation, nay demonſtration; the Spirit ſo demonſtrates theſe things that it hath nothing to object, a mans mouth is ſtopped, he hath nothing to ſay but this; behold I am vile, I am a dead man: for if a man have any ſtrong arguments given him to confirme

a truth, yet if he have but one objection or doubtfull ſcruple not anſwered, he is not fully as yet convinced, becauſe full conviction by a clear ſun-light ſcatters all dark objections, and hence our Saviour, *Jude* 15. will one day *convince the wicked of all their hard ſpeeches againſt him*, which will chiefly be done by manifeſting the evill of ſuch wayes, and taking away all thoſe colours & defences men have made for their language: before the Spirit of Chriſt comes, man cannot ſee, will not ſee his ſin for puniſhment; nay, he hath many things to ſay for himſelf as excuſes and extenuations of ſin; One ſaith, I was drawn unto it, (*the woman that thou gaveſt me*) and ſo laies the blame on others: Another ſaith, It is my nature; others ſay, All are ſinners, the godly ſin as well as others; and yet are ſaved at laſt, and ſo I hope ſhall I: Others profeſſe they cannot part with ſin, they would be better, but they cannot, and God requires no more then they are able to performe: Another ſaith, I will continue in ſin but a little while, and purpoſe hereafter to leave it; Others ſay, we are ſinners, but yet God is mercifull and will forgive it; Another ſaith, Though I have ſinned, yet I have ſome good, and am not ſo bad as other men; endleſs are theſe excuſes for ſin. In one word, I know no man, though never ſo bad, though his ſin be never ſo grievous, but hee hath ſomething to ſay for himſelfe, and ſomething in his minde to leſſen and extenuate ſin; but beloved, when the Spirit comes to convince, he ſo convinceth as that he anſwers all theſe, pulls down all theſe fences, teares off all theſe fig-leaves, ſcatters all theſe miſts, and pulls off all theſe ſcales from the eyes, ſtops a mans mouth, that the ſoul ſtands before God, crying, O Lord, guilty, guilty; as the Prophet *Jeremy* told them, *Ier.* 2. 23. *Why doſt thou ſay, I am innocent?*

looke upon thy way, &c. ſo the Spirit ſaith, why doſt thou ſay thy ſin is ſmall? it is *diſobedience*, (as *Samuel* ſaid to *Saul*, 1 *Sam.* 15.23.) which is *rebellion, and as the ſin of Witchcraft*, and is that a ſmall matter? the Spirit of conviction by the cleare evidence of the truth, binds the underſtanding that it cannot ſtruggle againſt God any more, and hence let all the world plead to the contrary, nay let the godly come to comfort them in this eſtate, & think and ſpeake well of them; yet they cannot believe them becauſe they are certain their eſtates are woefull: hence alſo we ſhall obſerve the ſoul under conviction, in ſtead of excuſing ſin, it aggravates ſin, and ſtudies to aggravate ſin, did ever any deale thus wickedly, walk thus ſinfully, ſo long, againſt ſo many checks and chidings, light and love, meanes and mercies, as I have done? And it is wonderfull to obſerve that thoſe things which made it once account ſin light, make it therefore to think ſin great: *ex. gr.* my ſin is little, the more unkind thou (ſaith the Spirit) that wilt not doe a ſmall matter for the Lord: my ſin is common; the more ſinfull thou that in thoſe things wherein all the world riſe up in arms againſt God, thou joyneſt with them: God ſpares me after ſin, the greater is thy ſin therefore that thou haſt continued ſo long in, againſt a God ſo pitifull to thee, the deareſt ſins are now the vileſt ſins, becauſe thugoh they were moſt ſweet to him, yet the Spirit convinceth him, they were therefore the more grievous unto the ſoule of God: you poore creatures may now hide, and colour, and excuſe your ſins before men, but when the Lord comes to convince, you cannot lye hid: then your conſciences (when Jeſus Chriſt the Lord comes to convince) ſhall not be like the Steward in the Goſpell that ſet down 50. for. 100, l. no, the Lord will force

force it to bring in a true and cleare account at that day.

2. There is a reall light in ſpirituall conviction, rationall conviction makes things appear notionally, but ſpirituall conviction, really: the Spirit indeed uſeth argumentation in conviction, but it goeth further and cauſeth the ſoul not onely to ſee ſin & death diſcurſively, but alſo intuitively and really: reaſon can ſee and diſcourſe about words and propoſitions, and behold things by report, & to deduct one thing from another, but the Spirit makes a man ſee the things themſelves, really wrapt up in thoſe words: the Spirit brings ſpirituall things as well as notions before a mans eye, the light of the Spirit is like the light of the Sun, it makes all things appear as they are, *Joh̃* 3.20.21, It was *Jeruſalems* miſery, ſhe heard the words of Chriſt, and they were not hid from them, but *the things of her peace* ſhut up in thoſe words *were hid from her eyes*, Diſcourſe with many a man about his ſin and miſery, he will grant all that you ſay, and he is convinced, and his eſtate is moſt wretched, and yet ſtill lives in all manner of ſin; what is the reaſon of it? truly he ſees his ſin only by diſcourſe, but he doth not, nay cannot ſee the thing ſin, death, wrath of God, untill the Spirit come; which onely convinceth or ſheweth that really. A man will not be afraid of a Lyon when it is painted onely upon a wall, why? becauſe therein he doth not ſee the Living Lyon: when hee ſees that, he trembles. So men hear of ſin, and talk of ſin and death, and ſay they are moſt miſerable in regard of both; yet their hearts tremble not, are not amazed at theſe evils; becauſe ſin is not ſeene alive, death is not preſented alive before them, which is done by the Spirit of conviction only, revealing theſe really to the ſoul: and hence it is that many

Luke 19,41.

Eſay 6.3 many men *in-ſeeing ſee not*, How can that be? thus, in ſeeing things notionally, they ſee them not really. And hence many that know moſt of ſinne, know leaſt of ſin, becauſe in ſeeing it notionally, they ſee it not really. And therefore happy were it for ſome men, Schollers and others, that they had no notionall knowledge of ſin, for this *light* is their *darkneſſe*, and makes them more uncapable of ſpirituall conviction: the firſt act of ſpirituall conviction is to let a man ſee clearly that he is ſinfull and moſt miſerable; the ſecond act is to let the ſoul ſee really what this ſin and death is. O conſider of this; many of you know that you are ſinfull, and that you ſhall dye; but doſt thou know what ſin is, and what it is to dye? If thou didſt, I dare ſay thy heart would ſinke; if thou doſt not, thou art a condemned man, becauſe not yet a convinced man. If you here ask, how the Lord makes ſin reall? I anſwer. By making God reall: the reall greatneſſe of ſin is ſeen by beholding really the greatneſſe of God who is ſmitten by ſin; ſin is not ſeen becauſe God is not ſeen. *Iohn 3. ep. v. 11. He that doth evill hath not ſeen God.* No knowledge of God is the cauſe *why blood toucheth blood*: the Spirit caſts out all other company of vaine and fooliſh thoughts, and then God comes in and appears immediately to the ſoul in his greatneſſe and glory, and then the Spirit ſaith, Lo, this is that God thy ſins have provoked. And now ſin appears as it is, and together with this reall ſight of ſin, the ſoul doth not ſee painted fire, but ſees the fire of Gods wrath really, whither now it is leading, that never can be quenſht but by Chriſts blood: and when the Spirit hath thus convinced, now a man begins to ſee his madneſſe and folly in times paſt, ſaying, I know not what I did. And hence queſtions, Can the Lord pardon ſuch a wretch as I, whoſe

How God gives are all ſight of ſins.

Hoſ. 4.4

whose sins are so great? Hence also the heart begins to be affected with sin and death, because it sees them now as they are indeed, and not by report onely. A man accounts it a matter of nothing to tread upon a worm, wherein there is nothing seen worthy either to be loved or feared; and hence a mans heart is not affected with it: before the Spirit of conviction comes, God is more vile in mans eye then any worme; as Christ said in another case of himselfe, *Psalm* 22. *I am a worme and no man*; so may the Lord complain, I am viler in such a ones eyes then any worme, and no God: and hence a man makes it a matter of nothing to tread upon the glorious Majesty of God, and hence is not affected with it; but when God is seen by the Spirit of conviction, in his great glory; then as he is great, sin is seen great; as his glory affects and astonisheth the soul, so sin affects the heart.

There is a constant light; the soule sees sin and death continually before it; *Gods arrowes stick fast* in the soul, and cannot be pluckt out; *My sinne is ever before me*, said *David*, (in his renewing of the work of conversion.) For in effectuall conviction, the minde is not only bound to see the misery lying upon it, but it is held bound: it is such a Sun light as never can be quenched, though it may be clouded. When the Spirit of Christ darts in any light to see sin, the soul would turn away from looking upon it, would not hear on that eare, *Felix*-like. But the Spirit of Conviction sent to make thorough work on the hearts of all the Elect, followes them, meets them at every turn, forceth them to see and remember what they have done, the least sin now is like a moath in the eye, its ever troubling. Those gastly, dreadfull objects of sin, death, wrath, being presented by the Spirit near unto the soul, fix the eye

3. Psal. 51. 3.

to

to faſten here; they that can caſt off at their pleaſure the remembrance and thoughts of ſin & death, never prove ſound, untill the Lord doth make them ſtay their thoughts, and muſe deeply on what they have done, and whither they are going. And hence the ſoul in lying down, riſing up, lyes down and riſes up with perpexed thoughts, What will become of me? The Lord ſometimes keeps it waking in the night ſeaſon, when others are aſleep, and then 'tis haunted with thoſe thoughts, it cannot ſleep; it looks back upon every day and week, Sabboth, Sermon, Prayer, ſpeeches, and thinks all this day, this week, &c. the goodneſſe of the Lord and his patience to a wretch hath beene continued, but my ſins alſo are continued; I ſin in all I doe, in all my prayers, in all I think, the ſame heart remains ſtill not humbled, not yet changed.

And hence you ſhall obſerve, that word which diſcovered ſin at firſt to it, it never goes out of the mind; I think ſaith the ſoul I ſhall never forget ſuch a man nor ſuch a truth. Hence alſo if the ſoul grow light and careleſſe at ſome time, and caſts off the thoughts of theſe things the Spirit returns again, and falls a reaſoning with the ſoul, Why haſt thou done this? what hurt hath the Lord done thee? will there never be an end? haſt not thou gone on long enough in thy leud courſes againſt God, but that thou ſhouldſt ſtill adde unto the heap? haſt thou not wrath enough upon thee already? how ſoone may the Lord ſtop thy breath? and then thou knoweſt thou hadſt better never to have been born; was there ever any that thus reſiſted grace; that thus adventured upon the ſword point? haſt thou but one friend, a patient, long-ſuffering God, that hath left thy conſcience without excuſe long agoe, and therefore could have cut thee off, and doſt thou

thus

thus forſake him, thus abuſe him? Thus the Spirit followes: and hence the ſoul comes to ſome meaſure of confeſſion of ſin: O Lord, I have done exceeding wickedly, I have beene worſe then the horſe that ruſheth into the battell, becauſe it ſees not death before it, but I have ſeene death before me in theſe wayes, and yet go on, and ſtill ſin, and cannot but ſin: Behold me, Lord, for I am very vile. When thus the Spirit hath let into the ſoule a cleare, reall, conſtant light to ſee ſin and death, now there is a thorow conviction.

But you will ſay, In what meaſure doth the Spirit communicate this light?

I ſhall therefore open the fourth particular, *viz.* The meaſure of ſpirituall conviction in all the Elect, *viz.* So much conviction of ſin as may bring in and work compunction for ſin, ſo much ſight of ſin as may bring in ſenſe of ſin, ſo much is neceſſary and no more. Every one hath not the ſame meaſure of conviction, yet all the Elect have and muſt have ſo much: for ſo much conviction is neceſſary as may attaine the end of conviction. Now the *finis proximus*, or next end of conviction in the Elect is compunction or ſenſe of ſin; for what good can it doe unto them to ſee ſin, and not to be affected with it? what greater mercy doth the Lord ſhew to the Elect therein, then unto the Devills and Reprobates who ſtand convinced, and know they are wicked & condemned, but yet their hearts altogether unaffected with any true remorſe for ſin? *Mine eye* ſaith *Jeremy, affecteth my heart.* *The Lord opens the ears* of his to inſtruction, *that he might humble.* Some think that there is no thorow conviction, without ſome affection. I dare not ſay ſo, nor will I now diſpute whether there is not ſomething in the nature and eſſence of that conviction

4.

Lam. 3. 51.

Iob. 33. 16. 17.

viction the Elect have different from that conviction in reprobates and devils; 'tis sufficient now, and that which teacheth the end of this question, to know what measure of conviction is necessary. I conceive the clear discerning of it is by the immediate and sensible effect of it, *viz.* so much as affects the heart truly with sin.

But if you ask, What is that sense of sinne, and what measure of this is necessary? that I shall answer in the doctrine of compunction.

Let not therefore any soul be discouraged, and say, I was never yet convinced, because I have not felt such a cleare, reall, constant light to see sin and death as others have done: consider thou, if the end of conviction be attained, which is a true sense and feeling of sin, thou hast then that measure which is most meet for thee, more then which the Lord regards not in any of his; but you that walk up & down with convinced consciences, and know your states are miserable and sinfull, and that you perish if you dye in that condition, and yet have no sense nor feeling, no sorrow nor affliction of spirit for those evils, I tell thee the very devils are in some respects nearer the Kingdome of God then you be, who see, & feel, and tremble; wo, wo to thousands that live under convicting Ministeries, whom the word often hits, and the Lord by the Spirit often meets, and they hear and know their sins are many, their estates bad, and that iniquity will be their ruine, if thus they continue; yet all Gods light is without heat, and it is but the shining of it upon rocks, and cold stones; they are frozen in their dregs: be it known to you, you have not one drop of that conviction which begins salvation, Before I passe from this to the second work of compunction, let me make a word of application.

If

If the Spirit begins thus with conviction of ſin, then let all the Miniſters of Chriſt co-work with Chriſt, and begin with their people here; bee faithfull Witneſſes unto Gods truth, and give warning to this ſecure world, that the ſentence of death is paſt, and the curſe of God lyes upon every man for the leaſt ſin; *Lift up thy voyce like a Trumpet* was the Lords word to *Iſaiah*, *Iſa.* 58. 2. *and tell them their ſin*; Thoſe Bees we call drones that have loſt their ſting. When *the ſalt of the earth* (the Miniſters of Chriſt; *Mat.* 5.) have loſt their acrimony and ſharpneſſe, or ſaltneſſe, *what is it good for but to be caſt out?* our hearers will putrifie and corrupt by hearing ſuch Doctrines onely, as never ſearch. When the Lord inflicted a grievous curſe upon the people, *Ezek.* 3. 26. the Lord made *Ezekiel* dumb that he ſhould not be a reprover to them. What was the lamentation of *Jeremy? thy Prophets have ſeen vain and fooliſh things for thee, & have not diſcovered thine iniquity*: how would you have the Lord Jeſus by his Spirit to convince men? muſt it not be by his word? verily you keep the Spirit of Chriſt from falling down upon the people, if you refuſe to endeavour to convince the people by your word. Other doctrines are ſweet and neceſſary; but this is in the firſt place moſt neceſſary. Beware of perſonating, beware of bitterneſſe and paſſion, but oh convince with a ſpirit of power and compaſſion; and he that ſhall be inſtrumentall unto Chriſt in this or any other work for Chriſts ſake, unto him the Lord will be the principall agent, & by him will attain his own ends, finiſh his great work, gather in his ſcattered ſheep, who are in great multitudes throughout the Kingdom ſcattered from him; if once they be throughly convinced that they are utterly loſt, and gone out of the way.

Lam. 2. 14.

Prov. 1. 23.

May

Vſe. 2. May not this alſo be ſad reproof: and terrour to them that ſtand it out againſt all means of conviction, and will not ſee their ſin, nor believe the fearfull wrath of God due to them for ſin; not a man ſcarce can be found, that will come to this concluſion; I am a ſinfull man and therefore I am a dead, I am a condemned man: but like wild beaſts flye from their purſuers into their holes, and thickets, & dens, their ſinfull extenuations, excuſes, and apologies for ſin, and for themſelves, and if they be hunted thither, and found out there, then they reſiſt, and article againſt that truth which troubles them; *They flatter themſelves in their own eyes, untill their iniquities be found moſt hatefull.* Many a man diſlikes the text, the uſe, eſpecially the long uſe wherein his ſin is toucht, and his conſcience toſt; eſpecially if it be his darling ſin, his *Herodias*, his *Rimmon*, eſpecially, if withall he thinks that the Miniſter means him, he will not ſee it nor confeſſe it; eſpecially, if he apprehends he ſhall loſe his honour, or his *ſilver ſhrines* and profit by it; he will not ſee his ſin, that hee may not be troubled in conſcience for his ſin, that ſo he may not be forced to confeſſe and forſake his ſin, and condemn himſelfe for it before God and men. O Lord, I mourn that I can ſcarce meet with a man that either cares to be, or will be convinced; but hath ſomething alway to ſay for himſelfe, their ſins are not ſo great, they are not ſo bad, but have ſome good, and therefore have ſome hope; and if God be merciſull, it is no great matter though they be exceeding ſinfull, or ſome ſuch thing; their mouthes are not ſtopped to ſay nothing for themſelves, but guilty. There is leſſe conviction in the world in this age, then many are aware of. For I believe that all the powers of hell conſpire together to blinde mens eyes and darken

Pſal. 36. 2.

men;

mens mindes in this great work of Christ: *Principiis obsta*, it is policy to stop Christ in his entrance, in this first stroak upon the soul; but oh! little doe you think what you doe herein, and what woe you work to your selves hereby; doest thou stifle and resist the first breathings of Christs Spirit, when hee comes to save thee? what hurt will it bee to know the worst of thy condition, now when there is hope hereby of comming out of it; who must else one day see all thy sins *in order before thee* to thy eternal anguish and terrour? *Psa.* 50, 21. When the Lord shall say to thee as unto *Dives*, *Remember in thy life time thou hadst thy good things*, remember such a time, such a place, such a sin; which then you would not see. But now thou shalt see what it is to strike an infinite God. Remember thou wast forewarned of wrath to come, but thou wouldest not beleeve thy self accursed, that so thou mightest have felt thy need of him that was made a curse to blesse thee; and therefore feel it now: oh you will wish then that you had known this evil *in that your day*. What doest thou talk of grace? thou thinkest thou hast grace, when as thou hast not the first beginning, nay, not the most remote preparation for it in this work of conviction; what should we do for such as these, but with *Jeremy*, *Ier.* 13. 17. *If you will not hear my soul shall weep in secret for your pride?*

Oh be perswaded therefore to remember your sins past, and to consider of your wayes now. All the prophanenesse of thy heart, and life, all the vanity of thy youth, *Eccles.* 11, 9. all your secret sins, all your sinnes against light and love, checks and vowes; all that time wherein thou didst nothing else but live in sin; thus Gods people have done, *Ezek.* 6. 9, thus all the Elect shall doe; oh consider the Lord *remember them all*, and that with grief of *Use.* 3.

heart againſt thee, becauſe thou forgetteſt them, *Hoſ.* 2, 7. He that numbers thy haires, and tells the ſparrows that fall numbers much more thy ſins that fall from thee, they are written down in his black book. They are no trifles, for he mindes not toyes; the books muſt bee opened, oh reckon now, you have yet time to call them to minde, which it may be ſhall not continue long; it is the Lords complaint, *Jer.* 8. 6. of a wicked generation, *that he could hear e no man ſay, What have I done? Winnow your ſelves,* (as the word is, *Zeph.* 2. 1.) *O people not worthy to be beloved.* I pronounce unto you from the eternall God, that ere long the Lord will ſearch out *Jeruſalem* with candles, hee will come with a ſword in his hand to ſearch for all ſecure ſinners in city & countrey, unleſſe you awaken; he will make inquiſition for blood, for oathes, for whoremongers, which grow common; for all ſecret ſins we are frozen up in; Oh be willing, be but willing that the Lord ſhould ſearch you and convince you, now in this evening time of the day, before the night come, wherein it will be too late to ſay, I wiſh I had conſidered of my wayes in time; of all ſinnes, none can ſo hardly ſtand with uprightneſſe, as a ſecret unwillingneſſe to ſee and be convinced of ſin, *Ioh.* 3. 20. 21. The helps and means for attaining hereunto are theſe.

1. *Help.* Bring thy ſoule to the light, deſire the Lord in prayer as *Job* did, *What I ſee not, O Lord, ſhew me, Job.* 34. 32. Set the glaſſe of Gods Law before thee, looke up in the Miniſtery of the Word unto the Lord, and ſay, O Lord ſearch me: the Sun of this holy Word diſcovers motes: on the Sabbath day attend to all that which is ſpoken, as ſpoken unto thee, then examine thy ſelfe when thou haſt leiſure. When *David* ſaw (*Pſalm* 19) how

pure

pure the *Law* was, he cryes out, *Who knowes his errours?*

Look upon every conviction of thy conſcience for ſin, as an arreſt and warning given from the *Lord* himſelfe; for ſometimes the Word hits, and conſcience ſtartles, and ſaith, This is my ſinne, my condition; yet how uſuall it is then for a man to put a merry face upon a foul conſcience? how oft doe men think this is but the word of a man who hath a latitude given him of reproving ſin in the Pulpit, and we muſt give way to them therein? or elſe their hearts riſe and ſwell againſt the man and word alſo; and why is it thus? becauſe he thinks it is man only that ſpeakes; whereas did hee ſee & believe that this was a ſtroke, a warning an arreſt, a check from the omnipotent God, would he then grapple think you with him? would it paſſe lightly by him then? VVhen *Eli* heard *Samuel* denounced ſad things againſt his houſe, *It is the Lord* ſaid *Eli*, 1 *Sam.* 3.18. when *Paul* ſaw Jeſus ſpeaking, *Why perſecuteſt thou me? Acts* 9. he falls down aſtoniſhed, and dares not *kick againſt the pricks* any longger: An arreſt in the Kings name comes with authority, and awes the heart of the man in debt. 2. *Help.*

Doe not judge of ſinne by any other rule, but as God judgeth of it according to the rule of the Word by which all mens wayes ſhall be judged at the laſt day. What made *Saul*, 1 *Sam.* 15. extenuate his ſin to *Samuel*? he judged not of it as the *Lord* in his Word did: for had he done ſo, he would have ſeene *diſobediense* to a command as bad as *witchcraft*, as *Samuel* told him; which alſo made his proud heart ſink, & ſay, *I have ſinned*: remember for this end theſe Scriptures, *Rom.* 1.18. *Rom.* 2. 9. *Rom.* 6.23. *Gal.* 3.10. by which thou mayſt ſee, either I muſt dye, (in the ſtate I am) or God himſelf 3. *Help.*

2 Cor. 5 10. self must lie. Remember that an *angry look*, or *word* is *murder* in Gods account; a *wanton eye*, an *unchaſt thought* is *Adultery* before a holy God; before whoſe Tribunall thou muſt give an account of every vain thought and word. And therefore do not judge of ſin by the preſent pleaſure, gaine, honour, or eaſe in it; for this is a falſe rule: *Moſes forſook the pleaſures of ſin for a ſeaſon, Heb.* 11. 25. Nor yet by not feeling any puniſhment for it, for *God reſerves wrath, Nahum.* 1. 2. till the day of reckoning; Nor yet by the eſteem that others generally have of it, who make no more of wounding the Son of God by ſin, then they do of cruſhing vermine under their feet: Nor yet by the practiſe of others; Every man ſins, and therefore I hope I ſhall do as well as others: Nor yet ſeeing thy ſelf better, and thanking God thou art not as other men; it may be ſo, thou didſt never ſteal, nor whore, nor murther as yet; that is not the queſtion, but haſt thou had any one vain thought in prayer? haſt thou heard one Sermon unprofitably? haſt thou ſinned? then know God ſpared not the Angels that ſinned, and how wilt thou eſcape, unleſſe the Lord dye for thee? Nor yet laſtly judge of it by thy own opinion of God, *in thinking God is like unto thee*, that as thou makeſt light of it, ſo he maketh leſſe: *Pſal.* 50. 21. Oh take heed of judging the evill of ſin by any of theſe rules: Oh remember all men are apt to thinke of themſelves better then they are; *Are we alſo blind?* ſay the Phariſees: take heed that by judging of ſinne by theſe falſe rules, you deceive not your ſelves.

Uſe. 4. Let this laſtly, be a uſe of thankfulneſſe, to all thoſe whoſe eyes the Lord hath opened to ſee, and ſo convincing you of your ſins. When *David* was going in the heat of his Spirit to kill *Nabal*, and *Abigail*

Abigail met him and ſtopt him, what ſaid he? *Oh bleſſed be the Lord for thy counſell*; ſo when thou wert going on in the heat and purſuit of thy ſin, toward eternall death; that the Lord ſhould now meet thee in thy way, and convince thee of thy folly, and ſo ſtop thee, what a world of ſin elſe wouldſt thou have committed, how vile wouldſt thou have bin? Oh ſay therefore, Bleſſed be that Miniſter of the Lord, and bleſſed for ever be the name of the Lord that gave me that counſell. It is ſaid, Chriſt will *ſend the Comforter to convince of ſinne*; is it a comfortable thing to ſee ſin? yes, it ſhall one day be matter of unſpeakable comfort to you that ever you ſaw ſin; that ever he ſhewed thee that myſtery of iniquity in thy heart and life, thoſe *arcana imperii*, thoſe ſecrets of the power and dominion of ſin over thee: *Thou ſhalt not hate, but reprove thy brother*. If the Lord ſhould ſecretly keepe thy ſin glowing in his owne boſome againſt thee, and never reprove thee for it, nor convince thee of it; no greater ſigne of Gods everlaſting hatred againſt thee. Oh it is infinite love that he hath called thee aſide and dealt plainly and ſecretly with thee, and will you not be thankfull for this? The Lord might have left thee in thy brutiſh eſtate, and never made known thy latter end; never have told thee of thy ſin or flood before it comes.

1 Sam. 25.32, 33.

Ioh. 16. 7.

Levit. 19.17.

It may be you will ſay, If I felt my ſin, and were deeply humbled for it, I could then be thankfull that ever I ſaw it; what is it to ſee ſin?

Object.

This is a favour the Lord ſhewes not to all mankind, many have no meanes to bring them to the knowledge of it, and thoſe that have, yet are ſmitten with a deep ſleep under thoſe means that they know not when death is at their doores, not what ſinne means; & this it may be is the condition of ſome of thy

Anſw.

thy poor friends and acquaintance, that thinke it ſtrange that thou runneſt not with them in the ſame way as they doe.

2. Suppoſe ſome Reprobates doe ſee ſin, yet the Lord puts a ſecret vertue in that work of conviction upon thee, which makes thee cry to heaven for a Spirit of brokenneſſe for ſin; which without this ſight of ſin, thou wouldſt never ſo much as have deſired; and this they have not.

3. However, Conviction is a work of the Spirit, though it ſhould be but common; and wilt not thou be thankfull for common mercy, ſuppoſe it be outward? how much more for this that is ſpiritual, though it ſhould be common? eſpecially conſidering that it is the firſt fundamentall work of the Spirit, and is ſeminally all. Senſe of ſin begins here, and ariſeth hence; as ignorance of ſin is ſeminally all ſin: Remember that the diſcovery of *Faux* in the Vault, was the preſervation of *England*; we uſe to remember the day and houre of the beginning of ſome great and notable deliverance; Oh remember this time wherein the love of Chriſt firſt brake out in convincing thee of thy ſin, who elſe hadſt certainly periſhed in it: And thus much of this firſt work of Conviction; now the ſecond followes, Compunction.

SECT. III.

The ſecond Act of Chriſts power, in working Compunction or ſenſe of ſin,

COmpunction pricking at the heart, or ſenſe and feeling of ſin, is different from conviction of ſin; the latter is the work of the underſtanding, and ſeated in that principally; the other is in the affections and will, and ſeated therein principally: a man may have ſight of ſin, without ſorrow & ſenſe

ſenſe of it, *Dan.* 5.22. with 20. 21. *Iames* 1.24. *Rom.* 2.20.21. Yet that conviction which the Spirit works in the Elect is ever accompanied with compunction, firſt or laſt. For the better unfolding this point, let me open theſe four things to you.

1. That compunction or ſenſe of ſin immediately followes conviction of ſinne in the day of Chriſts power. 2. The neceſſity of this work to ſucceed the other. 3. Wherein it conſiſts.

4. The meaſure of it in all the Elect.

That compunction followes conviction, is evident from Scripture and Reaſon, *Acts* 2. 37. *When they heard this*, that is, when they ſaw and were convinced of their ſinne in crucifying the Lord of Life, which they did not imagine to be a ſin before, what followes next? it is ſaid, *They were pricked at the heart*, Lo, here is compunction, *Ephraim* alſo in turning unto God, *Jer.* 31.19. hath theſe words, *After that I was inſtructed, I ſmote upon my thigh*; (as men in great calamity befallen them uſe to doe) *I was aſhamed, even confounded, becauſe I did bear the reproach of my youth*, The men of *Nineveh* hearing by the Prophet they were all to die within forty dayes, it is ſaid, *they beleeved God*, (in the work of conviction) and then they fell to *ſack-cloth and aſhes* (in the work of compunction) which did immediately follow, *Joſiah*, 2 *Chr.* 34. 27. in his renewed return unto God, after hee heard the words of the Law, *his heart melted, and he wept before the Lord.* For what is the end of conviction? is it no compunction? for if the Lord ſhould let a man ſee his ſin, and death for ſin, and yet ſuffer the heart to remain hard and unaffected, the Lord did but leave him without excuſe; nay, the Lord ſhould but leave him under great miſery, & under a more fearfull judgement, *viz.* for a man

1.

Ionah. 3.

to ſee and know his ſin, and yet unaffected with it, and hardned under it, hardneſs of heart is one of the greateſt judgements: to ſee ſin and not to be affected with it, argues greater hardneſſe. For it is no wonder if they that ſee not and know not ſin, remain ſenſeleſſe of ſin; alas! they know not what they doe; but for a man to be enlightned, and ſee his ſin, and yet unaffected: Lord, how great is this hardneſſe, and how unexcuſable will ſuch a man be left before God, when the Lord ſhall reckon with him for his hardneſſe of heart! What is the end of that light the Lord lets into the underſtanding in other things? is it not that thereby the heart might be affected throughly with it? Why doth the Lord let in the light of the knowledge of Chriſt and of his will? Is it that this knowledge ſhould like froth float in the underſtanding, and be impriſoned there? No verily, but that the heart might be throughly and deeply affected therewith. And doe you think the Lord will in the light of conviction impriſon it up in the minde? is there not a further end that by this light the heart might be deeply affected with ſin? if any ſay that the end of conviction is to drive the ſoul to Chriſt, I grant that is the remote and laſt end of it, but the next end is compunction. For if the underſtanding be convinced of miſery, and the heart remain hard, the minde may ſee indeed that righteouſneſſe and life only is to be had in Chriſt; yet the heart remaining hard, the will and affections will never ſtir toward Chriſt, its impoſſible a hard heart remaining ſuch wholly unaffected with ſin or miſery, ſhould be truly affected with Jeſus Chriſt; but of this more hereafter.

2. *Anſw.* What neceſſity is there of this compunction, to ſucceed conviction. I ſpeake now of neceſſity in way of ordinary diſpenſation, not of Gods uſuall and

and extraordinary way of working, where he useth neither Law nor Gospel (as ordinarily he doth) to work by. Many have been nibling lately at this doctrine, and demanded, What need is there of sorrow and compunction of heart? A man may be converted only by the Gospel, and God may let in sweetnesse and joy without any sense of sin or misery, and in my experience I have found it so; others godly and gracious also feel it so: why therefore do any presse such a necessity of comming in by this back door unto Christ? This point I conceive is very weighty, and much danger in denying the truth of it; yet withall, there needs much tendernesse in handling of it, lest any stumble; and therefore before I lay down the reasons to shew the necessity of it: give me leave to propound these rules both for the cleering of the point, & answering sundry objections usually about this point.

In this work of compunction, do not think that the Lord hath not wrought any true sense of sin, because you finde it not in such a measure as you imagine you should desire to have, and that others feel; sense of sin admits degrees. I doubt not but *Josephs* brethren were humbled, yet *Joseph* must be more, he must be cast into the ditch, and into the prison, & *the iron must enter* not only into his legs, but into his *soul*, *Psal.* 105.18. He must be more afflicted in spirit, because he was to doe greater work for God, and was to be raised up higher then the rest, & therefore did need the more ballast; some are educated more civilly then others, and thereby have contracted lesse guilt and stoutnesse of heart against God and his wayes, therefore these have not such cause of trouble; and being lesse rugged, have lesse need of axes to hew them: some mens sorrow breaks in upon them more suddenly, like storms and

1. *Rule.*

and breaches of the Sea, and the Lord is reſolved to haſten and finiſh his work in them more ſpedily, and it may be more exemplarily; (for every Chriſtian is not a fair copy) as in thoſe, *Acts* 2. 37. In others their ſorrowes ſoak in by degrees, *Gutta cavat lapidem*, the Lord empties them by coninuall droppings, and hence feel not that meaſure of ſorrow that others doe: every Chriſtian is not a *Heman*, *Pſal.* 88. who ſuffers *diſtracting feares and terrours from his youth up*, ver. 15. who is *afflicted with all Gods waves*, ver. 7. for hee was a man of exceeding high parts and gifts, as you may ſee, 1 *King.* 4. 31. and therefore the Lord had need of hanging ſome ſpeciall plummets on his heart to keepe it ever low, leſt it ſhould be lifted up above meaſure. Some ſenſe of ſin the Lord will work in all hee ſaves, but not the ſame meaſure; the Lord gives not alway unto his, that which is good in it ſelf, (its good I confeſſe to be deeply affected and humbled) but that which is fit, and therefore beſt for thee.

2. *Rule.* Doe not think there is no compunction or ſenſe of ſinne wrought in the ſoul, becauſe you cannot ſo cleerly diſcern and feel it, nor the time of the working and firſt beginning of it. I have known many that have come with complaints, they were never humbled, they never felt it ſo, nor yet could tell the time when it was ſo, yet there hath been & many times they have ſeen it by the help of others ſpectacles, and bleſt God for it. When they in *Eſay*, 63. 17. complained, *Lord why haſt thou hardned our hearts from thy feare*; do you thinke there was no ſoftneſſe, nor ſenſiblenes indeed? Yes verily, but they felt nothing but a hard heart, nay, ſuch hardneſſe as if the Lord had plagued them with it by his own immediate hand, & not born and bred

with

with them only, as with other men. Many a ſoule may think the Lord hath left it, nay, ſmitten it with a hard heart, and ſo make his moane of it, yet the Lord hath wrought reall ſoftneſſe, under ſelf hardneſſe, as many times in Reprobates there is felt ſoftneſſe, when within there is reall hardneſſe. The ſtony-ground-hearers were plowed and broken on the top, but were ſtony at the bottom. Some men may be wounded outwardly & mortally, this may eaſily be diſcerned. The Lord may wound others and they may bleed out; their ſorrow is more inwardly and ſecret, and therefore cannot point with their finger to the wound as others can.

3. *Rule.* Doe not think the Lord works compunction in all the Elect in the ſame circumſtantiall work of the Spirit, but only in the ſame ſubſtantiall work: the Lord works a true ſenſe of ſin for ſubſtance & truth of it, yet there are many circumſtantiall works, like ſo many inlargements and commenrs upon one and the ſame Text. *Ex. gratiâ.* The ſame ſin that affects *Paul*, it may be doth not affect *Lydia* or *Apollos*. The ſame notions for the aggravation of ſin is one, doe, not come into the minde of the other; the ſame complaints, and prayers, and turnings of ſpirit in the one, may not be in the ſame circumſtances, and with the like affects as in the other, and yet both of them feel ſin, and therefore complain; they both feel ſin, yet by means of various apprehenſions and aggravations. This I ſpeak, becauſe you may the better underſtand the meaning of Gods ſervants in opening the work of humiliation. You may hear them ſay, the ſoul doth this, and thinks that, and ſpeaks another thing; it may be every one doe not ſo think in the ſame individuall circumſtances, and therefore are to be underſtood as producing only *exemplum in re ſimili*; ſomething like

like this or for the ſubſtance of this is here wrought.

4. *Rule.* In this worke of compunction we muſt not bring rules unto men, but men to rules; Crook not Gods rules to the experience of Men, (which is fallible, and many times corrupt) but bring men unto the rule, and try mens eſtates herein by that: For many will ſay, Some men are not humbled at all, never had any precident ſorrow for ſinne, Gods mercy onely hath melted their hearts, and experience proves this, and many finde this, who are ſincere and gracious Chriſtians.

I anſwer,

Wee are not in this or any other point to bee guided by the experience of men onely, but attend the rule; if it bee proved that according unto the rule men muſt be broken and affected with their ſinne and miſery before mercy can bee truly apprehended or Chriſt accepted; What tell you me of ſuch or ſuch men? let the rule ſtand, but let men ſtand or fall according to the rule: many are accounted gracious and godly for a time, much affected with mercy and Chriſt Ieſus; yet afterward fall or wizen into nothing, and prove very unſound.

What

What is the reaſon?

Truely the cauſe was here, their firſt wound and ſorrow for ſin was not right, as hereafter ſhall be made good; many thouſands are miſerably deceived about their eſtates, by this one thing, of crooking and wreſting Gods rules to Chriſtians experience; let all Gods ſervants tremble and be wary here; wrack not the holy Scriptures, nor force them to ſpeake as thou feeleſt, but try all things by them, 1 *Theſ.* 5. 21.

5. *Rule.*

Doe not make the examples of converted perſons in Scripture patterns in all things of perſons unconverted: doe not make Gods worke upon the one, run parallel with Gods worke upon the other.

Some ſay, that many in Scripture are converted to Chriſt without any ſorrow for ſinne, and produce the examples of *Lydia*, whoſe heart God ſweetly opened to receive Chriſt; and the Eunuch, *Acts* 8. converted in the ſame manner.

I anſwer,

Theſe are examples of perſons converted to God before, who did believe in the Meſſiah, but did not know that this Ieſus was the Meſſiah, which they ſoone did when the Lord ſent the means to reveale Chriſt; and therefore *Lydia*, a Iewiſh proſelyte

felyte is called *a worshipper of God*, *Act.* 16.14. and ſo was the Eunuch, *Act.* 8.27. & in the ſame condition was the Centurion, *Acts* 10. 2. *who feared God, & whoſe prayers were accerted*, ver. 4. (which cannot be without faith) yet did not know that this Jeſus crucifyed was the Meſſiah, untill *Peter* came unto him. So that ſuppoſe here was no ſence or ſorrow for ſin, at this time; doth it therefore follow they never had any when the Lord at firſt wrought upon them? are theſe examples in perſons converted, fit to ſhew forth Gods work in perſons unconverted? in ſome things indeed they are examples, in others not ſo: their examples of beleeving in Chriſt are not in that act examples of ſorrow for want of Chriſt. And yet let me adde, to ſay that God opened *Lydia*'s heart to believe in Chriſt, and yet opened not her heart to lament her ſin and miſery in her eſtate without Chriſt (ſuppoſe ſhe were without Chriſt) is more then can be proved from the Text; for 'tis ſaid, *Her heart was opened to attend unto the things that were ſpoken by Paul*: & can any think that *Paul*, or an Apoſtle, ever preached Chriſt without preaching the need men had of him? and could any preach their need of Chriſt, without preaching mens undone and ſinfull eſtate without Chriſt? and do you think that *Lydia* was not made to attend unto this? doe you think that when *Phyllip* came to open the 53. of *Eſay* to the Eunuch, that *Chriſt was bruiſed for our iniquities*; that hee did not let him underſtand the infinite evill of ſin and miſery of all ſinners, and of him in ſpeciall, unleſſe the Lord Jeſus was bruiſed for him.

6. Rule. In examples recorded in the Scripture of Gods converting grace, doe not thinke they had no ſorrow for ſin, becauſe it is not diſtinctly and expreſly ſet down in all places: for the Scripture uſually

ally ſets downe matters very briefly; it oftentimes ſuppoſeth many things, and refers us to judge of ſome by other places; as *Act.* 6. 7. it is ſaid, *Many of the Prieſts were obedient to the faith*; doth it therefore follow that they did immediately believe without any ſence of ſin? Looke to a fuller example, *Acts* 2. and then wee may ſee, as the one were converted to the faith, ſo were the other, having a hand in the ſame ſin, 1 *Tim.* 1. 13. 14. *Paul*, he was a *perſecutor, but the Lord received him to mercy*, and that *Gods grace was abundant in faith and love*: doth it hence follow that *Paul* had no caſtings down, becauſe not mentioned here? If we look upon *Acts* 9, we ſhall ſee it otherwiſe.

7. *Rule.* Doe not judge of generall and common workings of the Spirit upon the ſoules of any to be the beginnings of effectuall and ſpeciall converſion; for a man may have ſome inward and yet common knowledge of the Goſpell and Chriſt in it, before there be any ſorrow for ſin; yet it doth not hence follow that the *Lord* begins not with compunction and ſorrow, becauſe common work is not ſpeciall and effectuall work; when the Spirit thus comes, he firſt begins here, as we ſhall prove.

8. *Rule.* The terrours, and feares, and ſenſe of ſinne and death, be in themſelves afflictions of ſoul, and of themſelves drive from Chriſt; yet in the hand of Chriſt, by the power of the Spirit, they are made to lead, or rather drive unto Chriſt, which is able to turn mourning into joy, as well as after mourning to give joy; and therefore 'tis a vain thing to think there is no need of ſuch ſorrowes which drive from Chriſt; and that Chriſt can worke well enough therefore without them; when as by the mighty power and riches of mercy in Chriſt, the *Lord* by wounding, nay, killing his of all their carnall ſecu-

Ioh. 16. 20.

rity

Hol. 6. 1. 2. 3.

rity and selfe-confidence, saves all his alive, and drives them to seek for life in the Son.

These things thus premised, let us now hear of the necessity of this work to succeed conviction.

Reas. 2.

Else a sinner will never part with his sin; a bare conviction of sin doth but light the candle to see sin; compunction burns his fingers, and that only makes him dread the fire, *Cleanse your hearts ye sinners, and purifie your hearts ye double minded men,* (saith the Apostle *James, Chap.* 4. 8.) But how should this be done? He answers, ver. 9. *Be afflicted, and mourn, and weep, turn your laughter into mourning:* So *Joel* 2. 12. The Prophet calls upon his hearers to turne from their sin unto the *Lord*; but how? *Rend your hearts, and not your garments.* Not that they were able to doe this, but by what sorrow he requires of all in generall; hee thereby effectually works in the hearts of all the Elect in particular; for every man naturally takes pleasure, nay all his delight and pleasure is in nothing else but sin; for God hee hath none, but that. Now so long as he takes pleasure in sin, and findes contentment by sin, he cannot but cleave inseparably to it: Oh 'tis sweet, and it only is sweet; for so long the soul is dead in sin, *Pleasure in sinne* is *death in sinne,* 1 *Tim.* 5. 6. So long as 'tis dead in sin, it is impossible it should part with sin; no more then a dead man can breake the bonds of death. And therefore it undeniable followes, that the *Lord* must first put gall and worm-wood to these dugs, before the soul will cease sucking, or be weaned from them; the *Lord* must first make sin bitter, before it will part with it; load it with sin, before it will sit downe and desire ease: And look as the pleasure in sin is exceeding sweet to a sinner, so the sorrow for it must be exceeding bitter,

ter, before the ſoul will part from it.

'Tis true, I confeſſe a man ſometime may part with ſin without ſorrow; the unclean ſpirit may go out for a time, before he is taken, bound and ſlaine by the power of Chriſt. But ſuch a kinde of parting is but the waſhing of the cup, 'tis unſafe and unſound, and the end of ſuch a Chriſtian will be miſerable; for a man to hear of his ſin, and then to ſay, Ile doe no more ſo, without any ſenſe or ſorrow for it, would not have been approved by *Paul*, if hee had ſeen no more in the careleſſe Corinthians, in tolerating the inceſtuous perſon; but their ſorrow wrought this repentance. No, the Lord abhors ſuch whoriſh wiping the lips; and therefore the ſame Apoſtle, when hee reproves them for not ſeparating the ſinner, and ſo the ſin from them, he ſummes it up in one word, *You have not mourned, that ſuch a one might be taken from you*: becauſe then ſin is ſevered truly from the ſoul, when ſorrow or ſhame, ſome ſenſe and feeling of the evill of it, begins it. Not only ſin is oppoſite to God, but when the Lord Ieſus firſt comes near his Elect in their ſinfull eſtate, they are then enemies themſelves by ſin unto God. And hence it is they will never part with their weapons, untill themſelves be throughly wounded: and therefore the Lord muſt wound their conſciences, mindes and hearts, before they will caſt them by. Now if there be no parting with, no ſeparation from ſin, but ſin is as ſtrong, and the ſinner as vile as ever before, hath Chriſt (who now comes to ſave his Elect from ſinne) the end of his work? what is the man the better for conviction, affection to Chriſt, name what you can, that remains ſtill in his ſins? VVhen the Apoſtle would ſumme up all the miſery of men, hee doth it in thoſe words, *Yee are yet in your ſinnes*: So I ſay, thou art convicted

2 Cor. 7. 10.

1 Cor. 5. 2.

1 Cor. 15. 17.

victed, but art yet in thy sin; art affected with Christ, and takest hold of Christ, but art yet in thy sin: *He that confesseth and forsaketh his sin, shall finde mercy.*

Pro. 28. 13.

Object. You will say, May not the sweetnesse of Christ in the Gospel, and sense of mercy, separate from sin, without any compunction?

Answ. I answer, 1. Sense of mercy and Christs sweetnesse (I conceive) serve principally to draw the soul unto Christ, *Jer.* 31. 3. *With loving kindnesse have I drawn thee.* But compunction or sense of sin principally serves in the hand of Christ, to turne the soul from sin. Aversion from sin is distinct from, and in order goes before our conversion unto God.

2. Sense of the sweetnesse of Gods grace in Christ keeps out sin, but it doth not thrust out sin at first.

2 Cor. 7. 1. 2. 3. Christ cannot be effectually sweet, unlesse sin be first made bitter; there may be some generall notice of Christs excellency, and some thirty pieces given for him; some esteem of his grace, and hope of his mercy, which may occasion sorrow; but I dare not say, that this is any sound or thorow work, till after sorrow, *Esay.* 50. 4. Christ hath *the tongue of the learned given him to speake a word in season:* Unto whom? It is added, *unto the weary,* They are the men that will prize mercy, and they only to purpose; they that have felt the bitternesse of sin and wrath, finde it exceeding hard to prize Christ, and to taste his sweetnesse; how shall they do it indeed that find none at all? Sweetnesse before sense of sin, is like Cordials before purging of a foul stomach: which usually strengthen the humour, but recover not the man.

Reas. 2. Because without this, no man will either care for Christ, or feel a need of Christ; a man may see a want

want of Christ by the power of conviction, but he will never feel a need of Christ, but by the spirit of compunction. *The whole need not the Physitian, but they that are sick.* A whole man may see his want of a Physitian, but a sick man onely feels his need of him, will prize him, send for him. By *the whole* you are not to understand such as have no need indeed of Christ (for what sinner but hath need of him?) but such as feel no need of him: as by *sick* cannot be meant such as are sinfull and miserable, for then Christ should come actually to save all men; but those that did feel themselves so, as a sick man that feels his sickness; these only are the men that feel a need and necessity of Christ; these only will come to Christ, and be glad of Christ, and be truly thankfull for their recovery of Christ. And hence ariseth the great sin of the world in despising the Gospel, not at all affected with the glad tydings of it, because they are not affected with their sinne and misery; or if they be affected but in part with the Gospel, it is because they are not throughly affected with their misery before. Mat. 9. 12.

And hence it is, that when the Lord called his people to him, yet they would *not come to him*, because they were *Lords*, and well enough without him. Why did not they come to the Supper, being invited? it was because they had *farms*, and *oxen*, and *wives* to attend unto; they felt no need of coming, as the *poor*, *lame*, *blind*, and *halt* did. The Prodigall cares not for father nor fathers house, untill he comes to see, *Here I die.* It is true, the grace of the Gospel drawes men unto Christ; but it is very observable, that the Gospel reveales no grace, but with respect and in reference unto sinners, and men in extream misery; the Gospel saith not that Christ is *come to save*, but *to save sinners*, & *to save his people* Jer. 2. 31. Luk. 14. Luk. 15 17.

ple from their ſins. It reveales not this, that *God juſtifies men*, but *he juſtifies the ungodly*; it reveales
Rom. 5. 6. 7. 8. not this, that *Chriſt dyed for us*, but that *he dyed for them that were weake, for ſinners, for enemies.* And if ſo, can any man imagine that this news will be ſweet, unleſſe men ſee and feel the infinite miſery of ſin, and the fruits of it? will not men ſay or think, What great matter is there in that? Suppoſe we be ſinners and enemies, yet we are well enough;
Col. 3. 7 before Chriſt comes a mans life lyes in his ſinne. Now ſuppoſe any ſhould proclaime to a company of men the great favour of their Prince toward them, that he is ſuch a gracious Prince, as will take away all their lives; will this be glad tidings? Goſpell
2 Cor. 5, 14. Reaſ. 3. Grace cannot be ſet out much leſſe felt, but in reference to ſin and miſery, which muſt be firſt felt, before it can bee ſweet. Becauſe Chriſt will never come but onely unto ſuch as feel their miſery; for you will ſay, A man may come to Chriſt without it: I ſay again, if he doth (as hee hath many followers) yet Chriſt will not come to him, nor commit himſelfe to him; *I came not to call the righ-*
Mat. 9. 13. *teous, but ſinners to repentance*; in which place note that as by the *righteous* is not meant ſuch as are ſincerely ſo, but ſuch as think and finde themſelves ſo; ſo by *ſinners*, is not meant all manner of impenitent and hard-hearted ſinners, but ſuch as thinke and feel themſelves ſuch, and lament under it: now God the Father ſent him only unto ſuch; he is
Luke 4. 18. ſent not *to heal* the hard-hearted, but *the broken-hearted*; indeed hee is ſent to make men broken-hearted, who have hard hearts; but he is not ſent to heal them untill then; the Lord leaves the ninety nine that needs no repentance to wilder for ever; the one loſt ſheep, who feels it ſelf ſo, and feels a need of a Saviour to come and finde it out; who cannot

come and find out him: the Lord Jeſus will come unto, and unto him only, leaving all the ninety nine. Luke 15.7.

This may laſtly appeare by conſidering the end of mans fall into ſin, and the publiſhing of the *Law* to reveale ſin; and of the Goſpell alſo in reference unto ſin and miſery; why did the *Lord* ſuffer the fall of man? what was his great plot in it? it is apparent this, that thereby way might be made for the greater manifeſtation of Gods grace in Chriſt. The Serpent poyſons all mankind, that the ſeed of the woman might have the glory of recovering ſome: This was Gods laſt end: The perdition of ſome (of themſelves) being but ſubordinate unto this, *Rom.* 9. 22, 23. Surely *Adam* might have glorified grace if hee had ſtood, and God had revealed his grace in preſerving him (made mutable) from fall. But the *Lord* ſaw grace ſhould not be ſufficiently advanced to its higheſt dignity by this, and therefore ſuffers him actually to fall, and that into an extream depth of miſery: Now conſider mans fall in it ſelf cannot be a meane of glorifying grace, but rather obſcures all the glory of God; how ſhall the *Lord* attaine his end then hereby? truly if the *Lord* let men ſee and feel their fall and miſery by it, now grace offered will be accepted and glorifyed. And therefore the *Lord* ſends the *Law* to reveale ſin, and make it exceeding ſinfull; and death for ſin: that this end might be attained, *Gal.* 3. 22. And therefore feeling of ſin, & death and miſery being the means, muſt precede the other as the end; and therefore as grace may be ſeen by conviction of miſery, ſo the ſweetneſſe of it only can be felt by feeling miſery in this work of compunction. *Reaſ.* 4.

But you will ſay, What is this Compunction, and wherein doth it conſiſt? *Queſt.*

This is the third particular to be opened; in gene- *Anſw.*

rall it is, whereby the ſoul is affected with ſin, and made ſenſible of ſin; but more particularly, compunction is nothing elſe but a pricking of the heart, or the wounding of the ſoul with ſuch feare and ſorrow for ſin and miſery, as ſevers the ſoul from ſin, and from going on toward its eternall miſery: So that it conſiſts in three things.

1. Feare.
2. Sorrow.
3. Separation from ſin.

The Lord Jeſus when he comes to reſcue his Elect, look as Satan held them in their miſery; Firſt by blinding their eyes from ſeeing of it; Secondly, by hardning their hearts from feeling of it: So the Lord Jeſus having cut aſunder the firſt cord of Satan by conviction, breakes aſunder the ſecond by compunction, and cauſing the ſoul to feel and be affected with its miſery; and as the whole ſoul is unaffected before he comes, ſo hee makes the whole ſoul ſenſible when he comes, and therefore hee fills the conſcience with feare, and the heart with ſorrow and mourning, ſo as now the will of ſin is broken, which was hardned before theſe feares and ſorrows ſeized upon it. Let me open theſe particularly, that you may taſt and try the truth of what now I deliver.

1. I ſay the Lord Chriſt in this work of compunction lets into the heart of a ſecure ſinner a marvellous fear and terrour of the direfull diſpleaſure of God, of death, and hell, the puniſhment of ſin: O beloved, look upon moſt men at this day, this is the great miſery lying upon them, they do not fear the wrath to come, they feare not death nor damning, even then when they hear and know it is their portion; but their hearts are ſet to ſin, *Eccleſ.* 8. 11.

The Lord Chriſt therefore lets in this feare, that look

look as the Lord when he comes to conquer the Canaanites, *Exod.* 23. 27. 28. *Hee ſent his hornets before him*, which were certain feares, which made their hearts faint in the day of battell, and by this ſubdued them; ſo the Lord Chriſt when he comes to conquer a poor ſinner that hath long reſiſted him, and would goe on to his own perdition, lets in theſe fears, that the ſoul ſhrinks in with the thoughts of its woefull eſtate, and cryes out ſecretly, Lord what will become of me, if I dye in this condition? *Paul* Act. 3. 6
trembles aſtoniſhed at his miſery and wickedneſſe, and now he begins to cry out; the Jaylor was very Acts 16.
cruel againſt *Paul*, but when the Lord Ieſus comes to reſcue him from this condition, you ſhall ſee him trembling. The Lord had let in that feare, that now he is content to doe any thing to be ſaved from the danger he ſaw he was now in; when a man ſees danger and great danger near and imminent, now man naturally fears it: before Chriſt come, the ſoul may ſee its miſery, but it apprehends it far off, and
hoping to eſcape it, and hence doth not fear it; but Pſal. 10.
when the Lord Jeſus comes, hee preſents a mans 5.
danger, death, wrath, and eternity near unto him, and hence hath no hope to eſcape it, as now he is, and therefore doth fear; and ſeeing the miſery exceeding great, he hath an exceeding great (though oft-times deep) fear of it; as men near death and apprehending it ſo, begin then to be troubled, and cry out when it is too late. The Lord Jeſus deales more mercifully with the Elect, and brings death and eternity neare them before they draw neare to
it; whiles it is called to day: the poor Jaylor be- Act. 16.
gan to think of killing himſelf when fears were upon him, and ſo many under this ſtroak of Chriſt, have the ſame thoughts, becauſe they ſee no hope; but this meaſure is not in all, this worke is in all,

Pſal. 9. 20. *Put them in feare O Lord, that they may know they be but men*; before this feare comes, men are above God, and think they can ſtand it out againſt him; the Lord therefore lets in this feare to make them know they be but men, and that as proud, and ſtout, and great as they are, yet that they are not above God, and that it is vain to kick againſt the pricks, and go on as they have done; for if they do, he will not endure it long: *The ſpirit of Bondage makes* men *feare*, before *the ſpirit of Adoption* comes, theſe feares therefore are ſuch, as the regenerate after they have received the Spirit of Adoption never have; and therefore they are ſuch as purſue the ſoul with ſome threatning of the word, pronouncing death and perdition to him in that eſtate: *Ex. gr. Hee that beleeves not is condemned already*, thus the word ſpeakes to conſcience, *Iohn* 3. 17. Thou believeſt not ſaith a mans own conſcience, the Spirit witneſſing with it, therefore thou art condemned ſaith conſcience; now the ſpirit of Bondage, is the teſtimony of Gods Spirit witneſſing to both the premiſes and concluſion: now this Spirit no regenerate man indeed ever hath after this time, but the feares hee hath ariſe from another Principle of corruption of conſcience, and malice of Satan through the preſent deſertion of the Spirit leaving him; not from any poſitive witneſſe of the Spirit of any ſuch untruth, which yet is truth, while the ſoul is under this ſtroak and not regenerate: mark therefore diligently that this feare is the work of the Spirit of the Lord Jeſus, and hence it followes,

Rom. 8. 15.

1. That theſe Feares are not meerly naturall (as thoſe, *Rom.* 2. 15.) ariſing from naturall conſcience only, which only accuſe of ſinne, but never effect; but they are ſupernaturall, they are arowed

rowes ſhot into the conſcience by the arm of the Spirit; ſo dreadfull that no word nor meditation of death and eternity can beget ſuch feares, but creates them.

2. Hence it followes, that they are clear feares, (for the Spirits work is ever cleare before hee leaves it, *Ephe*, 5, 13.) they are not blind confuſed fears, and ſuſpitious and ſad conjectures, whereby many a man is afraid and much afraid and affrighted like men in a dream, that think they are in hell, yet cannot tell what that evil is which they feare; but they are cleare feares whereby they diſtinctly know and ſee that they are miſerable, and what that miſery is.

3. Hence it ſollowes that they are ſtrong feares, becauſe the Almighty hand of the Spirit ſets them on, and ſhakes the ſoul; they are not weak feares which a man can ſhake off, or cure by weak hopes, ſleep or buſineſſe, &c, like ſome winds that ſhake the tree, but never blow it down: but theſe feares caſt down the talleſt Cedar, and appall the heart, and cool the courage and boldneſſe of the moſt impenitent and audacious ſinner. The Spirit preſenting the greateſt evill in eternall ſeparation from God: hence no evil in the world is ſo dreadfull as this, I had better never beene borne then to bear it (ſaith the ſoul) & hence caſts off all other thoughts, and cannot he quiet; and hence it is that theſe feares force a man to flie & ſeek out for a better condition. A man like *Lot* lingers in his ſin, but theſe fears like the Angel drive him violently out, the Lord ſaying to him, Away for thy life, leſt thou periſh with the world, for thy ſinnes are come up to heaven, thou muſt die before one day be at an end, and then what will become of thee? Ah thou ſinfull wretched man! may not the Lord juſtly do it? are not thy ſins grown

Amos 3.8.

grown ſo great and many, that they are an intollerable burden for the ſoul of God to bear any longer? and hence you ſhall obſerve, if the ſoul after ſad tears grows bold and careleſſe again, the Spirit purſues it with more cauſe of feare, and now the ſoul cryes out, Did the *Lord* ever elect thee? Chriſt ſhed his blood to ſave his people *from* their ſins, thou liveſt yet *in* thy ſins, did he ever ſhed his blood for thee? thou had ſinned againſt conſcience, after thou haſt beene enlightned and fallen back again, haſt not thou therefore committed the impardonable ſin? thou haſt had many a fair ſeaſon of ſeeking God, but haſt dallyed and dreamt a way thy time; is not the day of grace therefore now paſt? it is true, the Lord is yet patient and bountifull, and lets thee live on common mercy, but is not all this to aggravate thy condemnation againſt that great and terrible day of the Lord which is at hand? are there not better men in hell then thou art that never committed the like ſinne? thus the Spirit purſues with ſtrong feares, till proud man falls down to the duſt before God. The ſoul is now under feares, not above them; and therefore cannot come out of theſe chaines by the moſt comfortable doctrine it heares, nor particular application of it by the moſt merciſull Miniſter in the world, untill the Lord ſay, as *Lam.*3.57. *feare not*; the Lord only can aſſwage theſe ſtrong winds, and raging waters, in which there is no other cry heard of this ſoule toſſed thus with tempeſts, but Oh I periſh! onely the *Lord* making way for the Spirit of Adoption by theſe in his Elect; drives them out to ſeeke if there be any hope, and ſo they are not properly deſperate feares, yet as I ſay, ſtrong feares, not alike extenſively, yet alike intenſively ſtrong in all; a ſmall evill when tidings is brought of it doth not fear, but if the evill

be

be apprehended great and near too, the very ſuſpition of it makes the heart tremble; when a houſe is on fire, or a mighty Army entred the land and near the City, children that know not the greatneſſe of the evill fear them not; but men that know the danger are full of feare. The wrath of the Lord that fire thoſe armies of everlaſting woes, are great evills, the blind world may not much fear them, but all the Elect whoſe mindes are convinced to ſee the greatneſſe of them, cannot but fear, and that with ſtrong and conſtant fears; nor is it cowardize, but duty to fear theſe *everlaſting burnings*. And hence the ſoul in this caſe wonders at the ſecurity of the world, dreads the terrours of the Lord that are near them, and uſually ſeekes to awaken all its poore friends. I once thought my ſelfe well, and was quiet as you bee, but the Lord hath let me ſee my woe, which I cannot but fear; O look you to it. Luke 23.40.

Thus the Lord workes this feare in ſome in a greater, in others in a leſſer meaſure. O conſider whether the Lord hath thus affected your hearts with feare; Oh ſecure times what will God doe with us! many of you having heard the voyce of the lyon roaring, and yet you tremble not. The Lord hath foretold you of death and eternal woe for the leaſt ſin, doe you believe it, and yet fear it not? how art thou then forſaken of God? Many of you that like old marriners can laugh at all foul weather, and like Weather-cocks ſet your faces againſt all winds; and if you be damned at laſt you cannot help it, you muſt bear it as well as you can, and doe you hope to doe it as well as others ſhall doe; Oh! how far are ſuch from the Kingdom of God, the Lord not yet working nor pricking thy heart ſo much as with fear?

2, Sorrow and mourning for ſinne is the ſecond thing 2

thing wherein compunction conſiſts. And look as Feare plucks the ſoul from ſecurity in ſeeing no evill to come; ſo Sorrow takes off the preſent pleaſure and delight in ſinne, in a greater meaſure then Fear doth. The Lord therefore having ſmitten the ſoul, or ſhot the arrowes of fear into the ſoul; it therefore growes exceeding ſad and heavy, thinking within it ſelfe, What good doe wife or children, houſe or lands, peace and friends, health and reſt, doe me? in the mean time, condemned to die, and that eternally; it may be reprobated never to ſee Gods face more: the guilt and power of ſinne in heart and life lying ſtill upon me? And hereupon the ſoul mourns in the day, and in the night, deſires to goe alone and weep; and there confeſſeth its vileneſſe before God, all the dayes of vanity, and ſinnes of ignorance, thinking, Oh what have I done! and ſeeks for mercy, but not one ſmile, nothing but clouds of anger appear; and then thinks, if this anger the fruit of my ſinne be ſo great, Oh what are my ſins the cauſe hereof! When the Angel had ſet out the ſin of the Iſraelites in making a league with the Canaanites, and told them that they ſhould be *thornes in their ſides*, they *ſat down*, ver. 4. *and lift up their voyce, and wept*: ſo 'tis with a contrite ſinner. Note narrowly that eminent place of Scripture, *Eſay* 61. 3. the Lord Chriſt is ſent *to appoint beauty for aſhes, and the oyle of joy for the ſpirit of heavineſſe to them that mourne.* Out of which, note theſe four things for the explication of this ſorrow or mourning.

Iudg. 2. 1.

First, It is ſuch a mourning as is precedent unto ſpiritual joy. And hence it is not ſaid, I will give the ſpirit of gladneſſe to beget mourning, (though the Lord doth ſo after converſion) but this goes in order before that. *Ephraim* like, who ſeeing what

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an *unruly beast* he had been, *unaccustomed to Gods yoke, smites upon his thigh*, and *bemoanes* himselfe. It is Gods method (after Gods people have sinned) to sad their hearts, and then to turn mourning into joy; much more at first beginning of Gods work upon the soule, they shall first mourn, and lament, and smite upon the thigh; If God wounds the soul for sin, it shal smart, and bleed too, before God will heale. Ier. 31. 18.

Secondly, It is a great mourning, because it is called *a spirit of mourning*: As *a spirit of slumber* is a deep slumber. When the poor Jewes shall be converted, their great sin shall then be presented before them of cutting and crucifying the Lord of life; as it was to those, *Acts 2. 36.* And by reason of this, there shall be *a great mourning*, that they shall desire to goe alone in secret *every one apart*, and take their fill of mourning; before the Lord *open the fountain of grace*. It is not a Summer cloud, or an *April* showre, that is soon spent, but a great mourning. For, 1. Before this spirit of sorrow come, a mans heart takes great delight in his sinne, 'tis his god, his life, and sweeter then Christ, and all the joyes of heaven; and therefore there must be great sorrow, sinne must be made exceeding bitter. A man that is very hungry and thirsty after his lust, must finde such meat and drink exceeding bitter, else he will feed on it. *Solomon* took great content in women, but what saith hee when the Lord humbled him? *I finde a woman more bitter then death*. Hear this you Harlots, & you that live in your wanton lusts, the Lord wil make your sweet morsels more bitter then death to you, if the Lord saves you. Hos. 6. 1 2. Zach. 12. 11. Chap. 13. 1 Eccles. 7. 26.

2. Because the greatest evills are the objects of this sorrow, *viz.* Sin and death. It is true, a man may mourne for smaller evills sooner; but when the

Psal. 38. 1. 2. the Spirit sets on the greatest evils, then they sad much more. *Mine iniquities are too heavy to beare*: Why so? Many a man can bear them without sinking. True, but in the Elect the Spirit sets on, loads the soul herewith. *A wounded spirit who can bear?* Because the greatest evils lye upon the most tender part of a tender soul, prest ed downe by the omnipotent hand of Christ Spirit. For now the multitude of sins more then *the haires on the head* come now to minde; as also the long continuance in them, cradle sins. No sooner, saith the soul, did I begin to live, but I began to sin. Obstinacy also in them lyes very heavy; I have had warnings, checks, resolutions against them, and yet have gone on. The power of sinne also sads it; that it is said, *Pro.* 21. 9. *When the wicked reigne, the people mourne*; so doth the soul when it feels sinne reigne. I cannot subdue it, nay the Lord will not, that I feare the Lord hath left me over to it. The encrease of sin it feels, makes it mourn also; I grow worse and worse, saith the soul; the leake comes in faster then hee can cast it out; the greatnesse of sin makes it mourn. Was there ever such a sinner as I? And lastly, the sense of condemnation for sin lyes upon him; this is the fruit of your evil wayes, saith the Spirit. The soul doth not let sin passe by it now as water downe the Mill, but being stopt by conviction and feare of the evil of it, it swels very high, and fils the heart full of griefe & sorrow, that many times it is overwhelmed therewith.

Pro. 18. 14.

Psal. 32. 2. 3.

Psa. 40. 12.

Ier. 31. 19.

Dan. 9. 1.

Ier. 3. ult.

3. Because Christ will not be very sweet, unlesse this mourning under misery be very great; the healing of a cut finger is sweet, but of a mortal wound is exceeding sweet; a little sorrow will make Christ sweet, but great sorrow under sense of deadly wounds

wounds is exceeding ſweet; and without this Chriſt hath not his honour due to him, if hee be not only ſweet, but alſo exceeding ſweet and precious. Mat. 10. 37.

4. Becauſe it is ſuch a ſorrow, as nothing but that that hath wounded the ſoule can heale it. Let men have the greateſt outward troubles, outward things can cure them; or elſe they will weare away. As if a man be ſick, or in debt, phyſick and money can cure theſe; but this wound, neither can, or ever ſhal be healed but by the hand that wounded it. And hence a man can take no comfort in meat, drinke, ſleep, friends, mirth, nor paſtime, while this wound, this ſorrow laſts; for if any thing elſe can heal it, it is not the right wound, or ſorrow the *Lord* breeds in his Elect. An adulterous heart indeed may be quieted with other lovers, *Cain* can build away his ſorrow. Nay, Ile ſay more, this wounded ſoul cannot comfort it ſelfe by any promiſes, till the *Lord* come: *David* had a promiſe of pardon from *Nathan*, yet he cries out to the *Lord* *to make him hear the voyce of joy & gladneſs, that his broken bones might rejoyce.* Did not the *Lord* make him hear the voyce of joy by *Nathan*? Yes, outwardly; but the *Lord* that had broke his bones, muſt make him hear inwardly. Nay, when the *Lord* comes himſelfe to comfort, much adoe the *Lord* hath to make him hear it; as the Iſraelites that *hearkned not to* Moſes *voyce, becauſe of their hard bondage*, that unleſs the *Lord* did invincibly comfort, it would lie bleeding to death, and never live. It muſt needs therefore be great ſorrow, which all the world, men nor Angels can remove. Hoſ. 6. 1. 2. Pſal. 51. 8.

5. You may be confirmed in this, if laſtly you conſider the many wayes the *Lord* takes to beget great mourning, if the ſoul will not be ſorrowfull: as, ſometimes great afflictions; *Manaſſeh* muſt be 2 Chro. 53. 11. 12.

be taken in the bushes, and bee cast into chaines. Sometimes strange temptations, hellish blasphemies, Is there a God? are the Scriptures his Word? Why should the Lord be so cruell as to reprobate any of his creatures, to torment it so long? &c. Sometimes long eclipsing of the light of Gods countenance; no prayers answered, but daily hils of indictment. And sometimes it thinks it hears & feels a secret testimony from God, that he never had thought of peace toward it, and that his purpose is immutable. Sometimes it questions, Can God forgive sins so great? Can it stand with his honour to put up so much wrong? Somtimes it feels its heart so extream hard and dedolent, that it thinks the Lord hath sealed it up under this plague till the judgement of the great day. And sometimes the *Lord* makes melancholly a good servant to him to further this work of sorrow. But thus the *Lord* rebukes many a hard-hearted sinner, that will not bear the yoke, nor feel the load; and now the *Lord* turns the beauty of the proudest into ashes, & withers the glory of all flesh. Nay, sometimes you shall observe the *Lord* though he comes not out as a *Lyon* to rend, yet as a *moth* he frets out by secret pinings & languishings, the senselesse security of man, that he shal mourn to purpose before he leave him. I doe not mean by this, as if all men had the like measure of sorrow; but a great sorrow it is in all. Every child is delivered by some throwes; those that stick long in the birth may feel them longer and very many.

Lam. 3. 4.

Psal. 39 10. 11.

Nor yet do I presse a necessity of teares, or violent and tumultuous complaints; the deepest sorrowes run with least noyse. If a man can have teares for outward losses, and none for sins, 'tis very supitious whether he was ever truly sorrowfull for sin; Otherwise, as the greatest joyes are not alwayes expresst in laughter,

laughter, ſo the greateſt ſorrows are not alwayes expreſt in ſhedding of teares; what the meaſure of this great ſorrow is, we ſhall heare hereafter.

Thirdly, It is a conſtant mourning, for ſo it is here called, *a ſpirit of heavineſſe*; as that woman that had a ſpirit of infirmity, and was bowed down many years: *Hannah* conſtantly troubled, is called, *a woman of a ſorrowfull ſpirit*, 1 *Sam.* 1. 12. 15. As *the ſpirit of pride and whoredome*, *Hoſ.* 4. 12. is a conſtant frame, where though the acts be ſometime ſuſpended, yet the ſpirit remains; ſo *a ſpirit of mourning*, is ſuch ſorrow, as though the acts of mourning bee ſometime hindered, yet the ſpirit and ſpring remains; Hypocrites will mourn under ſin and miſery, but what is it? it is *the hanging downe the head like a bul-ruſh* in bad weather for a day. Oh how many have pangs and gripes of ſorrow, and can quickly eaſe themſelves again! theſe mourners come to nothing in the concluſion; I grant the ſorrow and ſadneſſe of ſpirit may be interrupted, but it returns againe, and never leaves he ſoul untill the Lord look down from heaven, *Lam.* 3. 48. 49, 50, The cauſe continues, guilt & ſtrength of ſin, and therefore this effect continues. Eſay 5. 8. 5.

Fourthly, It is ſuch a ſorrow as makes way for gladneſſe, for ſo it is here ſaid, *the Lord gives beauty for* theſe *aſhes*, and hence it is no deſperate helliſh ſorrow, but uſually mixt with ſenſe of ſome mercy, at leaſt common, and ſome hope; not that which apprehends the object of hope particularly (which is done invocation) but that the Lord may finde out ſome way of ſaving it, *Jonah* 3. 9. *Acts* 2. 37. which hope with ſence of mercy waiting ſo long, preſerving from hell and death ſo oft, &c. doth not harden the heart, (as in reprobates) but ſerve to break the more, and to load it with greater ſorrow;

thus the *Lord* works this ſorrow in all his Elect. I know it is in a greater meaſure, and from ſome other grounds after the ſoul is in Chriſt; but this ſorrow there is for ſubſtance, mentioned for the reaſons given; if Chriſt hate you, you ſhall mourn, but never till it be too late; if he love you, you muſt mourn now; how great and many are many of your ſinnes, how near is your doom? the *Lord* only knows how fearfull your condemnation will be, you have oft heard; but yet how few of your hearts are ſad and very heavy for theſe things? ſin is your pleaſure, not your ſorrow; you fly from ſorrow as from a temptation of Satan who comes to trouble you, and to leade you to deſpaire: *Davids eyes ran down with rivers of waters, becauſe others brake Gods Law*, and *Jeremy* wiſht *he had a cottage in the wildernesſe to mourn in*, and yet you doe not, you cannot poure out one drop, nor yet wiſh you had hearts to lament your own ſins: but oh know it, that when the *Lord* Chriſt comes, he will ſad thy ſoul, when he comes to ſearch thy old ſores by the Spirit of conviction, he will make them ſmart and bleed abundantly, by the Spirit of compunction.

3. 3. Separation from ſin is the third thing wherein compunction conſiſts, ſuch a feare and ſorrow for ſin under a ſinfull eſtate, as ſeparates the ſoule from ſin, is true compunction; without which the *Lord* Chriſt cannot be had: the ſoule is cut and wounded with ſin by feare and ſorrow, but it is cut off by this ſtroak of the Spirit, not from the being, but from the growing power of ſin; from the will to ſin, not from all ſinne in the will which is mortified by a Spirit of holineſſe, after the ſoule is emplanted into Chriſt; for compunction, contrition, brokenneſſe of heart for ſin (call it what you will) is oppoſite to hardneſſe of heart which is in e-

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very ſinner whiles Chriſt leaves him; now in hardneſſe (as in a ſtone) there is, Firſt inſenſiblenеſſe, Secondly, a cloſe cleaving of all the parts together, whereby it comes to paſſe that hard things make reſiſtance of what is caſt againſt them: So in compunction there is not only ſenſiblenes of the evil of ſinne and death, by feare and ſorrow, but ſuch as makes a ſeparation of that cloſe union between ſin and the ſoul: and hence it is that the Lord abhors all faſtings, humiliations, prayers, teares, unleſſe they be of this ſtamp, and are accompanied with this effect. The Lord flings the dung of their *faſtings and ſorrowes* in their faces, becauſe they did not *breake the bonds of wickedneſſe*; to mourn for ſin and miſery, and yet to be in thy ſin, is the work of juſtice on the damned in hell, and all the Devills at this day, that are pincht with their black chaines not looſened from them; and not the work of the grace of Chriſt in the day of his power. *He that confeſſeth his ſins ſhall have mercy*; that is true, but remember the meaning of that Confeſſion in the next words, *and forſaketh*, he ſhall find mercy. VVhat is the end of the mother in laying wormwood and gall upon her breſt, but that the child by taſting the bitterneſs of it might be weaned & have his ſtomach and will turned from it? what is the end of fear and ſorrow, but by this to turn away the ſoul from ſin? This point is weighty and full of difficulty, of great uſe, and worthy of deepe meditation. For as the firſt wound and ſtroak of the Spirit is, ſo it is in all after-works of it, both of faith and holineſſe in the ſoul, if this be right, faith is right, holineſſe is right; if this be imperfect, or naught, all is according to it afterward: the greateſt difficulty lyes here, to know what meaſure of ſeparation from ſinne the Spirit makes here; for after we are in

Eſay 58.5.

Pro. 28. 13.

Iob, 33. 15, 16. 17.

Christ, then sin is mortified; how then is there any separation of the heart from it, before it doth fully beleeve; or what measure is there necessary? here therefore I shall answer to the fourth and last particular, *viz.*

4. Fourthly, what is that measure of compunction the Lord works in all the Elect?

Answ. So much compunction or sence of sin is necessary as attaines the end of it: now what is the end of it? no other but that the soul being humbled might goe to Christ (by faith) to take away his sin; the *finis proximus* or next end of compunction is humiliation, that the soul may be so severed from sin, as to renounce it selfe for it; the *finis remotus*, or last end is, that being thus humbled, it might goe unto Christ to take away sin: for beloved, the condemnation of the world lies not so much in being sinfull under guilt and power of sin, as in being unwilling the Lord Jesus should take it away: this I say is the greatest hinderance of salvation, *Ioh.* 3.19. *Ioh.* 5. 40. *Oh Jerusalem wilt thou not be made cleane? Jer.* 13.17, that was their great evill, they were not onely *polluted*, but they *would not be made cleane*: the Lord Jesus therefore rolls away this stone from the Sepulchre, beats down this mountain; and because it must first beleeve in Christ before it can receive Grace from Christ, it must come to Christ to take away sin, before the Lord will doe it; Hence, so much loosening from sin as makes the soul thus to come, is necessary. So much fear and sorrow as loosens from sin, and so much loosening from sin as makes the soul willing, or at least not unwilling that the Lord Jesus should take it away, is necessary: For who ever comes to Christ, or is not willing Christ should come to him to take away all his sin, hath (whatever he thinks) some antecedent loosening and separation from sin.

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Oh ſaith a poor ſinner, when the Lord hath ſtruck his heart, and hee feels guilt, and terrour, and mighty ſtrength of corruption, if the Lord Jeſus would take away theſe evills from me, though I cannot, means cannot, that will be exceeding rich mercy. The Lord doth not wound the heart to this end, that the ſoul ſhould firſt heal it ſelf, before it come to the Phyſitian, but that it might ſeek out, or feeling its need, be willing & deſirous of a Phyſitian, the Lord Jeſus, to come and heal it. It is the great fault of many Chriſtians, either their wounds and ſorrows are ſo little, they deſire not to be healed; or if they doe, they labour to heal themſelves firſt, before they come to the Phyſitian for it; they will firſt make themſelves holy, and put on their jewels, and then beleeve in Chriſt. And hence are thoſe many complaints, What have I to doe with Chriſt? Why ſhould he have to doe with me that have ſuch unholy, vile, hard, blind, and moſt wicked heart? If I were more humbled, and more holy, then I ſhould goe to him, and think he would come to me. Oh for the Lords ſake diſhonour not the grace of Chriſt. It is true, thou canſt not come to Chriſt, till thou art loaden, and humbled, and ſeparated from thy ſinne. Thou canſt not be ingraffed into this Olive, unleſſe thou beeſt cut, and cut off too from thy old root. Yet remember for ever, that no more ſorrow for ſinne, no more ſeparation from ſinne is neceſſary to thy cloſing with Chriſt, then ſo much as makes thee willing, or rather not unwilling that the Lord ſhould take it away. And know it, if thou ſeekeſt for a greater meaſure of humiliation antecedent to thy cloſing with Chriſt then this, thou ſheweſt the more pride therein, who wilt rather goe into thy ſelfe to make thy ſelfe holy and humble, that thou mighteſt bee worthy

of Chriſt, then goe out of thy ſelfe, unto the Lord Jeſus, to take thy ſin away. In a word, who thinkeſt Chriſt cannot love thee, untill thou makeſt thy ſelf faire, and when thou thinkeſt thy ſelf ſo (which is pride) wilt then think otherwiſe of Chriſt. The Lord therefore when he teacheth his people how to return unto him after grievous ſins, directs them to this courſe, not to goe about the buſh to remove their iniquities themſelves, or to ſtay and live ſecurely in their ſins, untill the Lord did it himſelfe; but bids them come to him, and ſay, *Take away (Lord) all iniquities*, *Hoſ.* 14.1. 2. 3 You ſhall ſee *Ephraim bemoaning himſelfe*, *Ier.*21.18. But how? Doth he ſay he feelshis ſins now all removed? No, but he deſires the Lord *to turn him*, and then (ſaith he) *I ſhall be turned.*

As if he ſhould ſay, Lord, I ſhall never turn from this ſtubborn vile heart, nor ſo much as turn to thee, to take it away, unleſſe thou doſt turn me, and then I ſhall be turned to purpoſe. What ſaith the penitent Church? (*come*, ſay they, *let us goe unto the*
Hoſ.6.1 *Lord.* They might object and ſay, Alas, the Lord is our enemy, and wounds us, and hath broken us to pieces, we are not yet healed but lye dead as well as wounded; ſhall ſuch dead ſpirits live? Marke what followes, True indeed, *He hath wounded us*, let us therefore goe to him, that he may *heal* us, and *after two dayes hee will revive us.* The Lord requires no more of us then thus to come to him. Indeed after a Chriſtian is in Chriſt, labour for more and more ſenſe of ſinne, that may drive you nearer and nearer unto Chriſt. Yet know before you come to him, the Lord requires no more then this; and as hee requires no more then this, ſo 'tis his owne Spirit (not our abilities) that muſt alſo work this: and thus much hee will work, and doth require

quire of all whom hee purposeth to save. If thou wilt not come to Christ to take away thy sins, thou shalt undoubtedly perish in them. If the Lord worke that sorrow, so as to be willing the Lord should take them away, thou shalt be undoubtedly saved from them. John 5. 40.

If you would know what measure of willingnesse to have Christ take away sin is required; You shall hear when wee come to open the fourth particular in the doctrine of Faith.

If you further ask, How the Spirit works this loosening from sin in the work of compunction? *Quest.*

I answer, the Spirit of Christ works this by a double act. *Answ.*

1. Morall. 2. Physicall.

As in the conversion of the soule by faith unto God, the Spirit is not onely a morall agent perswading, but also a supernaturall agent physically working the heart to beleeve, by a divine and immediate act; so in the aversion of the soul from sin, the Spirit doth affect the heart with fear and sorrow morally, but this can never take away sinne, as we see in *Judas* and *Cain* deeply affected and afflicted in spirit, and yet in their sinne. And therefore the Spirit puts forth its own hand physically or immediately, and his owne arm brings salvation to us, by a further secret immediate stroake, turning the iron neck, cutting the iron sinews of sinne, and so makes this disunion or separation. You think it is easie to be willing that Christ should come and take away all your sins; I tell you, the omnipotent arm of the Lord that instructed *Ieremy* in a smaller matter, can only instruct you here; both these acts ever go together according to the measure mentioned; the latter cannot be without the first, the first is in vain without the latter. Ier. 8. 11

Queſt. But what evill in ſinne doth the Spirit morally affect the heart with, and ſo phyſically turn it from ſinne?

Anſw. He affects the ſoul with it as the greateſt evill; by *ſinne* I mean not as conſidered without *death*, (for at this time the ſoul is not ſo ſpirituall, as that ſinne without conſideration of death and wrath due to it ſhould affect it) but ſinne and death, ſinne armed with wrath, ſinne working death, pricks the heart as the greateſt evill, and ſo lets out that core at the bottom, as may fit the ſoul for healing. For,

1. If the Spirit make a man feel ſin truly, the ſoul feels it as it is; it is not the name, and talk of the danger of ſin that troubles it, but the Spirit (ever making things reall) loads the ſoul with it indeed, and as it is; now it is the greateſt evill, and therefore ſo it feels ſin. Beleeve it, you never felt ſin indeed as it is, if you have not felt it thus.

2. Elſe no man will prize Chriſt as the greateſt good, without which no man ſhall have him.

Mat. 10. 37.

3. Elſe a man will live and continue in ſin. If ſin had been a greater evil to *Pilate* then the loſſe of *Cæſars* friendſhip, hee would never have crucified Chriſt. If ſin had been a greater evill to *Jehu* then the loſſe of his Kingdom, he had never kept up the two calves. If ſin were a greater evill then poverty, ſhame, grief in this world, many a Profeſſor would never loſe Chriſt and a good conſcience too, for a little gaine, profit or honour. Beloved, the great curſe and wrath of the Lord upon all men in the world almoſt is this, that the greateſt evills ſhould be the leaſt of all felt; and the ſmalleſt evills moſt of all complained of. What is death that only ſeparates thy ſoul from thy body, to ſinne that ſeparates God bleſſed for ever from thy ſoul? and therefore the Lord Jeſus will remove this curſe from whom hee ſaves.

Acts 3. 26.

But

But you will ſay, What is that evill the ſoule ſees at this time in ſinne, that thus affects the heart with it, as the greateſt evill? This is the laſt difficulty here. *Queſt.*

There is a threefold evill eſpecially ſeen in ſinne: *Anſw.*

1. The evill of torment and anguiſh.
2. The evill of wrong and injury to God.
3. The evill of ſeparation of the ſoule from God.

The firſt, may affect Reprobates, as *Saul* and *Judas*, who were ſore diſtreſſed when they felt the anguiſh of conſcience for ſin.

The ſecond, is onely in thoſe who are actually juſtified, called and ſanctified, who lament ſinne as it is againſt God, and a God reconciled to them, and as it is againſt the life of God begun in them: and hence they cry out of it as *a body of death.*

The third, the Elect feel at this firſt ſtroake and wound which the Spirit gives them; the anguiſh of ſinne indeed lies ſore upon them, but *this much more. Chriſt is come to ſeek that which is loſt.* The ſheepe is loſt, when Firſt it is ſeparated and gone from the owner; Secondly, when it knowes not how to returne againe, unleſſe the Shepheard finde it and carry it home: ſo that ſoul is properly and truly loſt, that feels it ſelfe ſeparated and gone from God, knowing not how to return to him again, unleſſe the Lord come and take it upon his ſhoulders, and carry it in his arms; this lies heavy upon it, *viz.* that it is gone from God, and wholly ſeparated from all union to him, and communion with him. You may obſerve, *Ioh.* 16 9. that *the Spirit convinces of ſin*; how? *becauſe they beleeve not in me.* i. Becauſe they ſhall ſee and feel themſelves quite ſeparated from me; they ſhall hear of my glory and riches

Luk. 15 7.

Eſay 33 6.

riches of mercy, and that happineſſe which all that have me, ſhall and doe enjoy; but they ſhal mourn that they have no part nor portion in theſe things; they ſhall mourn that they live without me, and that they have lived ſo long without me.

I confeſſe many other conſiderations of the evill of ſin come now in, but this is the maine channell where all the other rivulets empty themſelves. And hence it is that the ſoule under this ſtroake is in a ſtate of ſeeking only, yet finds nothing; it ſeekes God and Chriſt, and therefore feels a want, a loſſe of both by ſin; for the end of all the fears, terrors, ſorrows, &c. upon the Elect, is to bring them back again to God, and into fellowſhip with God, the only bleſſednesſe of man. Now if the ſoul ordained and made for this end ſhould not feel its preſent ſeparation from God by ſin, and the bitterneſſe of the evill of it, it would never ſeek to return again to him as to his greateſt good, nor deſire ever to come into his boſome again; for look as ſin wounds the ſoul, ſo the ſoul ſeeks for healing of it; if onely the torment of ſin wound, eaſe of conſcience from that anguiſh will heal it: So if ſeparation from God wound the heart, only union and communion with God will heal it, and comfort it again. The Lord Chriſt therefore having laid his hand upon the ſoul to bring it back to himſelfe firſt, and ſo to the Father, being deſigned to gather in all the out-caſts of Iſrael, thoſe he ever makes to feel themſelves out-caſts, as caſt away out of Gods bleſſed ſight and preſence, that ſo they may deſire at laſt to come home again: Reprobates not made for this end, have not this ſenſe of ſin, the meanes of their return. And hence it is that the ſouls of thoſe God ſaves, are never quiet untill they come to God, and have communion with him; but they mourn for their diſtance from

Heb. 7. 25.
Eſay 56 8.

from him, and the hiding of his face, untill the Lord shine forth again: Whereas every one else though much troubled, yet sits downe contented with any little odde thing, that serves to quiet them for the time, before the Lord return to them, or they enter into their rest, in that inffable communion with him.

Let me now make Application of this, before I proceed to open the next particular of Humiliation.

This may shew us the great mistake of two sorts:

Use. 1.

1. Such as think here is no necessity of any sense of misery before the application of the remedy or their closing with Christ; because say they, where there is sense there is life: (all sense and feeling arising from life) and where there is life, there is Christ already. And hence it is that they would not have the Law first preached in these dayes, but the Gospel; the other is to goe round about the bush.

I answer, that for my own part this doctrine (of seeing and feeling our misery before the remedy) is so universally received by all solid Divines both at home and abroad, that I meet with; and the contrary opinion so crosse to the holy Scriptures, and generall experience of the Saints, and the preaching of the other so abundantly sealed to be Gods owne way by his rich blessings on the labours of his servants faithfull to him herein; that were it not for the sake of some weak and mis-led, I should not dare to question it; the Lord himself so expressly speaking, that *hee came not to call the righteous, but* on the contrary onely *to heal the sick*, who know and feel their sicknesse chiefly *by the Law*, *Rom.* 3. 20. Dost thou think therefore, that there is spiritual life where ever there is any sense? Then I say, the Devils and damned in hell have much spiritual life, for they feel their misery with a witnesse.

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As for the preaching of the Goſpell before the Law to ſhew our miſery; it is true, that the Goſpell is to be looked at, as the maine end; yet you muſt uſe the meanes, before you can come to the end, by the preaching of the Law, or miſery in deſpiſing the Goſpel. End and Means have been ever good friends, and you may joyne them well together, you cannot ſever them without danger. I doe obſerve that the Apoſtles ever uſed this method: *Paul* firſt proves *Jewes and Gentiles to be under ſinne*, in almoſt the three firſt Chapters of the *Romanes*, before hee opens the doctrine of Juſtification by *faith in Chriſt*. I doe not obſerve that ever there was ſo cleare and manifeſt opening of Mans miſery, as by Chriſt and his Apoſtles, who brought in the cleareſt revelations of the Remedy. I doe not reade in *Moſes*, or in all the Prophets, ſuch full and plaine expreſſions of our miſery as in the New Teſtament: *The worme that never dies; The fire that never goes out; The wrath to come, &c.* and therefore aſſuredly they thought this no back-doore, but faith the doore to Chriſt, and this is the way to faith. To ſay that a man muſt firſt have Chriſt and life, before he feele any ſpirituall miſery, is to ſay that a Chriſtian muſt firſt be healed, that he may be ſick; cured, that hee may be wounded; receive the ſpirit of Adoption, before hee receive; and that he may receive the ſpirit of bondage to feare againe.

If Miniſters ſhall preach the remedy before they ſhew miſery, woe to this age, that ſhall bee deprived of thoſe bleſſings, which the former gloried in, and bleſſed the Lord for. Mark thoſe men that deny the uſe of Law to leade unto Chriſt, if they do not fall in time to oppoſe ſome maine point of the Goſpel. For it is a righteous thing, but a hea-

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vy plague, for the Lord to ſuffer ſuch men to obſcure the Goſpel, that in their judgements zealouſly diſlike this uſe of the Law. You muſt preach the remedy; that is true: but you muſt alſo firſt preach the woe and miſery of men, or rather ſo mix them together, as the hearts of hearers may be deeply affected with both; but firſt with their miſery. It argues a greater conſumption of the Spirit of grace, when Chriſtians lives are preſerved onely by Alchermye & choyce Cordials, notions about Chriſt, nay choyce ones too, or elſe the old and ordinary food of the country will not down. I tell you, the maine wound of Chriſtians is want of deep humiliations & caſtings down; and if you beleeve it not now, it may be, peſtilence, ſword, and famine ſhall teach you this doctrine, when the *Lord* ſhall make theſe things wound you to the very heart, and put you to your wits end, that were not, that would not in ſeaſon be wounded at the heart with ſinne.

Are we troubled with too many wounded conſciences in theſe times, that wee are ſo ſolicitous of coyning new Principles of peace? what is every man by nature, but a kinde of an infinite evill? all the ſins that fill earth and hell are in every one mans heart, for ſinne in man is endleſſe; and canſt not thou endure to be caſt downe? Nothing is ſo vile as Chriſt to a man not unhumbled, and can you ſo eaſily prize him, and taſte him, without any caſting downe?

2. Such as think there is a neceſſity of ſence of miſery by the work of the *Law*, before Chriſt can be received; but they think there is no *ſuch feeling* of miſery, as hath been mentioned; but that it is common to the reprobate as to the Elect, & conſequently, that in ſence of ſin there is no ſuch ſpeciall work of the Spirit as ſeparates the ſoul from ſinne before

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it comes unto Christ, but that this is done after the soul is in Christ by faith, *viz.* in sanctification being first justified by faith.

This is the judgement of many holy and learned; and therefore so long as there is no disagreement in the substance of this doctrine, it should not trouble us; onely let it be considered, whether what is said, is not the truth of Christ; and if it be, let us not cast it aside. The Jewish Rabbins have a speech at this day very frequent in their writings, *Non est in lege unica literula à qua non magni suspensi sunt montes*: It is much more true of every truth, and if I much mistake not, much depends upon the right understanding of this point.

That therefore 1. there must be some sense of misery, before the application of the remedy.

2. That this compunction or sense of misery is wrought by the Spirit of Christ, not the power of man to prepare himselfe thereby for further grace.

3. That these terrours and sorrows in the Elect doe virtually differ from those in the reprobate, the one driving the soul to Christ, the other not; these are agreed on all hands. The question onely is, Whether there is this farther stroake of severing the soul from sin, conjoyned with the terrours and sorrows in the Elect before their closing with Christ, which is not in the reprobate; or in one word, whether there is not a speciall work of the Spirit, turning (at least in order of nature) the soul from sinne, before the soul returns by faith unto Christ.

1 *Conf.* For the affirmative I leave severall considerations.

Scho. orth. Spec. cap. 50. 31. 34. That there is *gracia actualis*, or actuall grace, as well as *habitualis*, or habituall grace, learned *Ferrius* makes a vast difference between them; and therefore to thinke that there can be no power of

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ſin removed but by habituall or ſanctifying grace, is unſound; for actuall grace may doe it, the Spirit may take away ſinne mediately by habitual grace, and yet it can doe it immediately alſo by an omnipotent act, by that which is called actuall actuating or moving grace; Chriſt can and muſt firſt bind the ſtrong man, and caſt him out by this working or actual grace, before he dwels in the houſe of mans heart, by habituall and ſanctifying Grace. The Gardners knife may immediately cut off a cyen from a tree, thereby taking away all its power to grow there any more, before it hath a power to bring forth any fruit, which is wrought onely by implanting it into another ſtock: New creation (which is at firſt converſion) may well be without habituall graces that are but creatures.

2 Conſ. Whether any man ſince the fall is a ſubject immediately capable of ſanctifying or habitual grace; or whether any unregenerate man is in a next diſpoſition to receive ſuch grace; as the ayre is immediately of light, out of which the darkneſſe is expelled by light, and ſo the habits of grace doe expell the habits and power of ſin, (ſay ſome.) I ſuppoſe the affirmitive is moſt falſe, and in neer affinity with ſome groſſe points of Arminianiſme. *Adam*, in his pure naturals, and conſidered meerly as a living ſoul, was ſuch a ſubject; like *a white paper*, fitted immediately to take the impreſſion of *Gods image*; but ſince, by his fall, Sinne is faln like a mighty *blot* upon the ſoul, wherby a man not only wants grace, as the dark ayre doth light, but alſo *reſiſts grace*, *Iohn* 14. 17. Hence this reſiſtance muſt be firſt taken away, before the Lord introduce his image again. To ſay that a man can of himſelf diſpoſe himſelf unto grace, was Pelagianiſm in *Aquinas* his time: yet ſome diſpoſition is neceſſary, ſaith *Ferrius*;

us; not unto actual grace, or that which is wrought upon a man, *per modum actus*, (as he ſaith) but unto the reception of habituall or ſanctifying grace, it being in the ſoul *per modum formæ*, no form being introduced but into *materiam diſpoſitam*, i. matter fitted or prepared, or into ſuch a veſſel which is immediately capable of it.

There is in man a double reſiſtance againſt grace.

1. Of a holy frame of grace, by original corruption, which is oppoſite to original and renewed holineſſe, or to this holy frame.

2. Of the God of grace himſelf when he comes to work it, *Iob.* 21.14. *Ezek.* 24.13.

The firſt is taken away in that which we call the ſpirit of ſanctification, after faith; the ſecond is taken away not only in the act of it, (as by terrours it may be in reprobates, *Pſalm* 66. 2.) but in ſome meaſure in the inward root and diſpoſition of it, (onely in the Elect) there being (as hath been ſaid) no more ſeparation from ſin, at this time required, then ſo much as may make the ſoule come to the Lord to take it away, or at leaſt not unwilling, nor reſiſting the Lord, when he comes to doe it himſelf.

3. *Conſ.* Whether doth not the work of union unto Chriſt, goe before our communion with Chriſt? I ſuppoſe 'tis undeny able, that union muſt be before communion; and that union to Chriſt is a work of grace as peculiar to the Elect, as communion with him.

Now juſtification & ſanctification are two parts of our communion with him, and follow our union, *Rom.* 8.1. Our union therefore muſt be before theſe, of which there are two parts, or rather two things on our part, neceſſarily required to it:

1. Cutting off from the wild olive tree, the old *Adam*. 2. Implanting into the good olive tree, the ſecond *Adam*. The firſt muſt go before the ſecond; for

for where there is perfect resistance, there can be no perfect union. But take a man growing upon this old root of nature, there is nothing but perfect resistance, *Rom.* 8.7. & therefore that resistance must first be taken away, before the Lord draw the soule to Christ, and by faith implant it into Christ. In a word, I see not how a man can wholly resist God and Christ, and yet be united unto him at the same instant: and therefore the one (in order of nature at least) goes before the other: and therefore let any man living prove his union to Christ, and to his lust also, if he can. You will beleeve in Christ, many of you, and yet you will have your whores, and cups, and lusts, and pride, and world too, & oppose all the meanes that would have you from these also. I tell you, you shall finde one day how miserably deceived you have beene herein. *You cannot serve God and Mammon, How can yee beleeve*, saith Christ, *Ioh.* 5.44. *that seek honour one of another?* If you can have Christ, and be ambitious too, take him; but how can you beleeve till the Lord hath broken you off from thence.

4. *Cons.* VVhether vocation (as peculiar to the Elect as sanctification) doth not goe before justification & glorification, *Rom.* 8. 30. Whether also there are not two things in effectuall vocation;

1. Is not Christ, that good, the term to which the soule is firstly called?

2. Is not sin and world, that evil, the term from which the soul is called? I suppose 'tis evident, that the soul is effectually called, & therefore actually & firstly turned from darknes to light, from the power of Satan unto God. First from darkness, then unto light; first from the power of Satan, then unto God; as is evident by the Apostles own words, *Act.* 26.18. where he methodically lets down the wonderfull

derfull works of Christs grace by his ministery: the first is *to turn them from darknesse to light, & from Satans power unto God*, which are the two parts of voeation, *that they may receive forgivenes of sins* in justification, (vocation being a meanes to this end) that they may receive *an inheritance* in glorification *among such as* being justified *are sanctified* also *by faith in his name*. The Apostle doth not say, that he was to return men to light and unto God, and so turn them from darknes & from the power of Satan, (though this is true in some sence) but he was first to turn from darknesse and Satan, and so to return them unto light, and God in Christ. For how is it possible to bee turned unto Christ, and yet then also to be turned to sin and Satan? Doth it not emply a contradiction, to bee turned toward sinne (which is ever from Christ) and yet to bee turned toward Christ together? All Divines affirme generally, that in the working of Faith, the *Lord* makes the soule *willing* to have Christ, *Psal.* 110.2.3. but withall they affirm, that of unwilling he makes willing, and therefore it followes, that the *Lord* must first remove that unwillingnesse, before it can be willing, it being impossible to be both willing and unwilling together.

5. *Conf.* Whether the cause of all that counterfeit coyn and hypocrisie in this professing Age, doth not arise from this root, *viz.* not having this wound at first, but onely some trouble for sinne without separation from it, sore throwes without deliverance from sin? is not this the death of most, if not all wicked men living? how many are there that claspe about Christ, & yet prove enemies to the crosse of Christ; fall from Christ scandalously or secretly afterward? What is the reason of it? Certainly, if the *Lord* had cut them off from their sin, they had never faln

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to everlasting bondage in sin again; but there the Spirit of God forsook them, the *Lord* not owning so much love to them. Consider seriously why the stony and thorny-ground-hearers, *Mat.* 13. came to nothing in their growth of seeming faith and sanctification; was the fault in the seed? No verily, but only in the ground; the one was broken, but not deep enough, the other was broken deep, but not through enough, the roots of thorns choked them, the lusts and cares of the world were not destroyed first, and therefore they destroyed that ground.

I conclude therefore with that of *Jeremy*, *Break up your fallow grounds*, seek to the Lord to break them for you, *and sow not among thornes*, take heed of such brokennesse which removes not the thorns of sinfull secret stubbornnesse, *lest the wrath of the Lord break out against you, and burne that none can quench it.* Doe not cut off *John Baptists head*, you that can be content to *heare him gladly, and do many things*, but he must not touch your *Herodias*, and make a divorce there, but suffer him to come *in the spirit & power of Eliah*, nay of *Christ Jesus*, to beat down your mountaines, fill up your valleys, make your crooked rough wayes smooth, that you see the glory of the Lord Jesus, without which he shall be ever hid from you. Cry you faithfull servants of the Lord, that *All flesh is grass, & all the glory of man*, of sin, of world, *is a withered flower*; that the Lord Jesus may be revealed ever fresh, and sweet, and precious, in the eyes of the Saints.

Jer. 4. 3. 4.

The evidence of this truth in the generall, put blessed and learned *Pemble* upon another way; for when he perceived (as himselfe confesseth) that it is the generall doctrine of all Orthodox Divines, *viz.* that actuall faith is never wrought in the soul, till beside the supernaturall illumination of the minde,

Vind. grat. p. 7, 11, 13

the will be alſo firſt freed in part from its naturall perverſneſſe, (God making all men of unwilling, willing) hereupon hee concludes that this is done by the ſpirit of Sanctification, and one ſupernaturall quality of holineſſe univerſally infuſed in all the powers of the ſoule at once; ſo that the ſpirit inſtantly firſt ſanctifies us, and puts life in us; then it acts in ſorrow for, and deteſtation of ſin, and ſo we come actually to beleeve. And becauſe he fore-ſaw the blow, *viz.* that in this way, Chriſtians are ſanctified before they be juſtified; he anſwers, Yes, we are juſtified declaratively after this.

Others (who follow him) anſwer more roundly, *viz.* that we are ſanctified before we are really and actually juſtified, and herein differ from him.

Now when it is objected againſt this *viz.* that our vocation is that which goes before our juſtification, ſanctification being a part of glorification following after, *Rom.* 8. 30. Hereupon ſome others (treading in his ſteps) affirm, that vocation is the ſame with ſanctification, and not comprehended with glorification.

Others perceiving the evill of this errour, *viz.* to place ſanctification before juſtification, good fruits before a good tree, they doe therefore deny any ſaving work, whether of vocation or ſanctification, before juſtification. And hence on the other extream, they doe place a Chriſtians juſtification, before his faith in vocation, or holineſſe in his ſanctification: ſo that by this laſt opinion a Chriſtian is not *juſtified by faith*, (which was *Pauls* phraſe) but rather (as he ſaid wittily and wiſely) *faithed by his juſtification*. Before I come to cleare the truth in theſe ſpirituall myſteries; let this onely be remembred, *viz.* That Sanctification, which *Pemble* calls our ſpirituall life, may be taken two wayes:

1. Largely,

{ 1. Largely.
{ 2. Strictly.

1. Largely, for any awakenings of conſcience, or acts of the Spirit of life, & ſo tis true, we are quickned by theſe acts, & ſo in a large ſenſe ſanctified firſt.

2. Strictly, for thoſe habits of the life of holineſſe which are oppoſite to the body of death in us; and that we are not firſt ſanctified before we are juſtified in this ſenſe, we ſhall manifeſt by and by. Only let me begin to ſhew the errour of the laſt opinion firſt, *viz*, 1. That a Chriſtian is not firſt juſtifyed before faith, or vocation, may appear thus:

1. It is profeſſedly croſſe to the whole current of Scripture, which ſaith, *Wee are juſtified by faith*, and therefore not before faith; and to ſay that the meaning of ſuch phraſes is, that we are juſtifyed *declaratively* by faith, or to our ſenſe & feeling *in foro conſcientiæ*, is a meer device; for our juſtification is oppoſed to the ſtate of unrighteouſneſs & condemnation going before, which condemnation is not only declarative & in the court of Conſcience, but reall, & in the court of Heaven: For ſo ſaith the Scripture expreſly, *Iohn* 3.18, *Hee that beleeveth not, is condemned already*: and ver. 36. *The wrath of God abideth on him*: and *Gal.* 3.22. *The Scripture* (which is the ſentence in Gods Court) *hath concluded all under ſinne*. Hence a ſecond argument ariſeth.

2. If a man be juſtifyed before faith, then an actuall unbeleever is ſubject to no condemnation; but this is expreſly croſs to the letter of the text, *He that beleeves not is condemned already, Ioh.* 3.18. *& the wrath of God doth lye upon him.* The ſubjects of non-condemnation are thoſe that be in Chriſt, by faith, *Ro.* 8.1. not out of Chriſt by unbelief. *Ro.* 11. 20. there is indeed a merited juſtification by Chriſts

death, and a virtuall or exemplary juſtification in Chriſts reſurrection, as in our Head and Surety; and both theſe were before not onely our faith, but our very being; but to ſay that we are therefore actually juſtified before faith, becauſe our juſtification was merited before we had faith, gives us a juſt ground of affirming that wee are actually ſanctified whiles we are in the ſtate of nature unſanctified, *Epheſ.* 2. 1. becauſe our ſanctification was merited by Chriſt before we had any being in him.

We muſt indeed be made good trees by faith in Chriſts righteouſneſſe, before wee can bring forth any good fruits of holineſſe. God makes us not good trees without being in Chriſt by faith, no more then we are bad trees in contracting *Adams* guilt without our being firſt in him; God gives us firſt his Sonne (offered in the Goſpel, and received by faith) and then gives us all other things with him; he doth not juſtifie us without giving us his Sonne; but having firſt given him, gives us this alſo.

Iohn 14 3.4.5.

2. That ſanctification, doth not goe before juſtification, may appear thus:

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1. If guilt of *Adams* ſinne goe before originall pollution, *Rom.* 5.12. then imputation of Chriſts righteouſneſſe before renewed ſanctification.

2. To place ſanctification before juſtification, is quite croſſe to the Apoſtles practiſe, (which is our pattern) who firſt ſought *to be found in Chriſt*, *Phil.* 3. 9. (in the work of union) *not having his owne righteouſneſſe* in the worke of juſtification (which in order followes that) *that hee may* then *know him in the power of his death and reſurrection* in ſanctification (here comes in ſanctification) *if by any meanes hee might attaine to the reſurrection of the dead* in glorification, (the laſt of all.)

3. This is quite croſſe to the Apoſtles doctrine which

which makes justification the cause of sanctification, and therefore must needs goe before it, *Rom.* 5. as sin goes before spirituall and eternall death, so righteousnesse goes before spirituall life in sanctification, and eternall life in glory: the Lord holds forth Christ in the Gospell first as our propitiation, *Rom.* 3. 24. and then comes *dying to sin, and living to God* in sanctification, *chap.* 6. 1. Holinesse is the end of our actuall reconciliation, *Col.* 1. 21. 22.

4. If sanctification goe before justifycation by faith, then a Christians communion with Christ, goes before his union to him by faith; but our union is the foundation of communion, and it is imposible there should be communion without some precedent union, 1 *Cor.* 1. 30. *Christ is made righteousnesse and sanctification*; unto whom? reade the beginning of the verse, and you shall see, it is only to those *that be in Christ*, which is by faith

Let none say here (as some doe) that we have union to Christ, first by the Spirit, without faith, in order going before faith: For understanding of which, let us a little consider of our union unto Christ; Our union to Christ is not by the essentiall presence of the Spirit, for that is in every man, as the Godhead is every where, in whom we live and move. This is common to the most wicked man, nay to the vilest creature in the world. Hence it follows that our union is by some act of the Spirit peculiar to the Elect (who only shall have communion with Christ) working some reall change in the soul, (for of reall, not relative union I now speake) this act cannot be those first acts of the spirit of bondage, (for they are common unto reprobates) they are therefore such acts as are essentiall unto the nature of union. Now looke as disunion, is the disjunction or separation of divers things one from another;

ſo union is the conjunction or joyning of them together, that were before ſevered. Hence that act of the Spirit in uniting us to Chriſt, can be nothing elſe but the bringing back the ſoule unto Chriſt, or the conjunction of the ſoule unto Chriſt, and into Chriſt, by bringing it back to him, that before this lay like a dry bone in the valley ſeparated from him. Thus, 1 *Cor.*6.17. *He that is joyned*, or (as the word ſignifies) *glewed to the Lord, is one ſpirit with him.* The Spirit therefore brings us to the Lord Chriſt, and ſo we are in him. Now *the comming of the ſoule to Chriſt*, what is it but *faith? John* 6.35. Our union therefore is by faith, not without it: for by it onely we that were once ſeparated from him by ſinne, and eſpecially by *unbeliefe*, *Heb.* 3.12. are now come not onely unto him, as iron unto the load-ſtone, *John* 6. 37. but (which is moſt near) into him, as branches into the vine, & ſo grow one with him; and hence thoſe phraſes in Scripture, *to beleeve in Chriſt*, or *into Chriſt*, I ſpeake not this as if we were united to Chriſt without the Spirit on his part; (for the conjunction of things ſeverall muſt be mutuall, if it be firm) I only ſhew that we are not united before faith by the Spirit unto Chriſt; but that wee are by faith (wrought by the Spirit) whereby on our part wee are firſt conjoyned unto him: & then on his part he by the perſon of the Spirit is moſt wonderfully united unto us. The Spirit puts forth variety of acts in the ſoul; as it acts us to good works, 'tis *the ſpirit of obedience*; as it infuſeth habits of grace, ſo 'tis *the ſpirit of ſanctification*; as it aſſiſts us continually, and guides us to our end, and witneſſeth favour, 'tis *the ſpirit of adoption*; as it works fears of death and hell, 'tis *the ſpirit of bondage*; but as it drives us from ſinne to Chriſt, ſo 'tis *the ſpirit of union*; and therefore to imagine

imagine union before and without faith by the Spirit, is but a ſpirit indeed, which when you come to feel it, you ſhall finde it nothing, without fleſh, or bones, or ſinews. As our marriage union to Chriſt muſt have conſent of faith on our part, wrought by the Spirit, or elſe the Lord Jeſus is a vain ſutor to us; ſo now the Spirit on Chriſts part muſt apprehend our faith; & dwell in us, who otherwiſe ſhal ſuddenly go a whoring from him : 1 *Pet.* 1. 5. *Eph.* 3. 17.

3. That Vocation is not all one with Sanctification. may appear thus : 3.

1. Vocation is before Juſtification, *Rom.* 8. 30. But Sanctification is not before Juſtification, as we have proved, & therefore they are not the ſame.

2. Sanctification is the end of Vocation, 1 *Theſ.* 4. 7. Therefore it is not the ſame with it.

3. Faith is the principall thing in vocation : The firſt part of it being Gods call, the ſecond part being our anſwer to that call, or in comming at that call; *Ier.* 3. 22. Now faith is no part of Sanctification ſtrictly taken, becauſe it is the meanes and inſtrument of our Iuſtification and Sanctification, *Acts* 26. 18. Our *hearts* are ſaid *to be purified by faith*; *Acts* 15. 9. not our lives onely in the acts of holineſſe and purity, but our hearts in the habituall frame of them. *I live by the faith of the Sonne of God*, ſaith *Paul*. *We paſſe from death to life by faith*, *Iohn* 5. 24. therefore it is no part of our ſpirituall life; *You will not come to me* (which is faith) *that you may have life*; *Iohn* 5. 40. *Iohn* 6. 50. 51. therefore faith is the inſtrumentall meanes of life, and therefore no part of our life : as faith comes by hearing, and therefore hearing is no part of faith; ſo Juſtification comes by faith, and therefore no part of Sanctification : all our life both of Juſtification and Sanctification is laid up in Gal. 2. 20.

Chriſt

Chriſt our head; this life according to Gods great plot ſhall never be had but comming to Chriſt for it, *Heb.* 7. 25. elſe grace and Chriſt ſhould not be ſo much diſhonoured, *Rom.* 4. 16. *It is of Faith, that it might be of Grace*; Sanctification therefore is the grace applyed by faith, faith the grace applying; by comming to Chriſt for it, wee have it; and therefore have it not, when firſt we come.

I am ſorry to be thus large in leſſe practicall matters; yet I have thought it not unuſefull, but very comfortable to a poor paſſenger, not onely to know his journeys end, and the way in generall to it, but alſo the ſeverall *Stadia* or Towns hee is orderly to paſſe through; there is much wiſedome of God to be ſeen not onely in his worke, but in his manner and order of working; for want of which, I ſee many Chriſtians in theſe days fall very foulely into erroneous apprehenſions in their judgements, the immediate ground of many errours in practiſe; the objections made againſt what hath been delivered, are for the principall of them anſwered; the maine end, (my beloved) of propounding theſe things is, that you would look narrowly to your union, Oh take heed you miſſe not there: if you cloſe with Chriſt, believe in Chriſt, and yet not cut off from your ſin, *viz.* that ſpirit of reſiſtance of Chriſt, you are utterly and eternally undone. *this is the condemnation of the world*, not that men love darknes wholly, and hate light, but *that they love darkneſs more then light*; not that *the unclean ſpirit* is not *gone out*, but that he is not ſo caſt out, as *never to return* again; the wound of all men, yea, the beſt of men that profeſſe Chriſt, & yet indeed out of Chriſt, lyes in this: they were never ſevered from their ſin by all their prayers, teares, fears, ſorrows; & hence they never truly come to Chriſt: and hence periſh in their ſin.

Trouble

Trouble me no more therefore in asking Whether a Chriſtian is in a ſtate of happineſſe or miſery in this condition? I anſwer, hee is preparatively happy, he is now paſſing from death to life, though not as yet wholly paſſed: Nor yet, whether there is any ſaving work before union? I anſwer, No; for what is ſaid, is one neceſſary ingredient to the working up of our union, as cutting off the branch from the old ſtock, is neceſſary to the ingrafting it into the new; indeed, *without faith it is impoſſible to pleaſe God*; nor doe I ſay that this worke doth pleaſe: *i. e.* it doth not pacify God, (for that is proper to Chriſts perfect righteouſneſſe received by Faith) yet as it is a work of his own Spirit upon us, it is pleaſing to him; (as the after-work of Sanctification is) though it neither doth pacify him; nor do I ſee how this doctrine is any way oppoſite to the free offer of grace, and Chriſt, becauſe it requires no more ſeparation from ſin, then that which drives them unto Chriſt; nay, which is leſſe, that makes them (by the power of the Spirit) not reſiſt, but yield to Chriſt; that he may come unto them and draw them: you cannot repent nor convert your ſelves; *Be converted therefore*, ſaith *Peter*, *Acts* 3. 19. *that you may receive remiſſion of ſins*; and in this offer the Spirit works; and verily he that can truly receive Chriſt without that ſenſe of miſery as ſeparates him from his ſin, (as explained to you) let him beleeve notwithſtanding all that which is ſaid; and the God of heaven ſpeak peace to him; his Faith ſhall not trouble me, if hee be ſure it ſhall not one day deceive himſelfe.

Of lamentation for the hardneſſe of mens hearts in theſe times: as it is ſaid the Lord Jeſus *mourned* when hee ſaw *the hardneſſe of the peoples hearts*, *Marke* 3. 5. are there not ſome ſo far from this, as that *Uſe.* 2.

that they take pleaſure in their ſins, they are ſugar under their tongues, as ſweet as ſleep, nay, as their lives? and you come to pull away their limbs when you come to pluck away their ſinnes: though they have broke Sabbaths, neglected prayer, deſpiſed the Word, hated and mocked at the Saints, beene ſtubborn to their parents, curſt and ſwore, (which made *Peter goe out and weep bitterly*) though luſtfull & wanton, (which *broke* Davids *bones*) though guilty of more ſinnes then there be motes in the Sun or Stars in heaven, though their ſins be crimſon, and fill heaven with their cry, and all the earth with their burthen, yet they mourn not; never did it one hour together; nay, they cannot doe it, becauſe they will not; if you are weary and loaden, where are your unutterable groans? if wounded and bruiſed, where are your dolorous complaints? if ſick, where is your equity for a Phyſitian? if ſad, where are your tears, in the day, in the night, morning and evening alone by your ſelves, and in company with others? Oh how great is the wrath of God, hardning ſo many thouſands at this day! whence comes it that Chriſt is not prized, but from this ſenſeleſneſſe? name any reaſon, why the bleſſed Goſpel of peace, and all the ſweet promiſes of life are undervalued, but from hence: and what doe you hereby poore creatures, but onely aggravate your ſins, and make thoſe that are little, exceeding great in the eys of God? whence it is that you *treaſure up wrvth againſt the day of wrath*, *Rom.* 2, 2. 3. 4. 5. This hardneſſe is that which blunts the edge of Gods Ordinances, whence Gods poore Miniſters ſit ſorrowfull in their Cloſets, ſeeing all Gods ſeed loſt upon bare Rocks; Oh this is the condition of many a man, and which is moſt fearfull, the meanes which ſhould make the heart ſenſible, make it more proud and unſenſible.

Tyre

Tyre and *Sydon*, and *Sodom*, are more fit to mourn, then *Choraſin* and *Capernaum* that have enjoyed humbling meanes long. Nay, how many be there that mourn out their mournings, confeſſe out their confeſſions, and by their owne humiliations grow more ſenſeleſſe afterward? Did we ever live in a more impenitent ſecure age? wee ſhall ſeldome meet with with one broken *with* ſin, but how few are broken *from* ſin alſo? And hence it is many a tall Cedar that were ſet down in the Table-Book for converted men, once much humbled, and now comforted; ſtay but a few yeares, you ſhall ſee more dangerous ſinnes of a ſecond growth; one turns drunkard, another covetous, another proud, another a Sectary, another a very dry leaf, a very formaliſt; another full of humorous opinions, another laden with ſcandalous luſts: wo to you that lament not now; for you ſhall mourn. Doſt thou think that Chriſt ſhould ever wipe off thy tears that ſheddeſt none at all? Doſt thou thinke to reap in joy, that ſoweſt not with theſe ſhowers? verily God will make his Word good, *Prov.* 29. 1. *He that hardens his owne heart, ſhall periſh ſuddenly*; hear this you ſecure ſorrowleſſe ſinners, if ever Gods hand be ſtretcht out ſuddenly againſt thee, in blaſting thy eſtate, ſnatching away thy children, the wife of thy boſome, the husband of thy delight; in ſtaining thy name, vexing thee with debts and croſſes, ſharp and ſore, or lingring ſickneſſes; know that all this comes upon thee for a hard heart: but Oh mourne for it now you Parents, Children, ſervants, the Tokens of death are upon you; deſire the Lord to breake your hearts for you: lye under Gods Hammer, bee not above the word, and ſuffer the Lord to take away that which grieves him moſt, even thy ſtony heart, becauſe

becauſe it grieves the leaſt : meditate much of thy wofull condition, chew the bitter pill; remember death and rotting in the grave, that many are now in hell for thy ſins, that Chriſt muſt dye, or thou dye for the leaſt ſin; remember how patient and long ſuffering the Lord hath bin to thee, and how long he hath groaned under thy burthen, that it may be, though he would, yet he cannot bear the load long; let theſe things be muſed on, that thy heart may be at laſt ſorrowfull before it be too late. But oh the ſad eſtate of many with us, that can mourn for any evil, except it be for the greateſt, ſinne and death, and wrath that lye upon them.

Uſe. 3. Of exhortation : *L*abour for this ſenſe of miſery, for this ſpirit of compunction : how can you beleeve in Chriſt, that feel not your miſery without him? a broken Chriſt cannot doe thee good without a broken heart; bee afflicted and mourn yee ſinners, turn your laughter into mourning, tremble to think of that wrath, which burns downe to the bottom of hell, and under which the eternal Sonne of God ſweat drops of blood : great ſinnes which thou knoweſt thou art guilty of, cauſe great guilt, and great hardneſſe of heart, and therefore are ſeldome forgiven or ſubdued without great affliction of ſpirit; they have loaded the Lord long, they muſt load thee. *L*ittle ſinnes are uſually ſlighted, and extenuated, and therefore the *L*ord accounts them great; and therefore thy ſoule muſt be in bitterneſſe for them, before the *L*ord will paſſe them by: it is not every trouble that will ſerve the turn; look that it be ſuch as ſeparates thy ſoul from ſin, or elſe it will ſeparate between thy ſoule and God. *I* know it is not in your power to break your own hearts, no more then to make the rocks to bleed, yet remember he that bids thee *caſt up and prepare the*

Eſay 43 4.

way

way of the Lord, he hath promiſed that *every mountain ſhall be brought low, and the crooked wayes made plaine, and the rough ſmooth, and the valleys filled*: He onely can doe it for thee, and will doe it for ſome, it may be for thee; hee that broke the heart of *Manaſſeh* and *Paul* after their blood and blaſphemies, when they never deſired any ſuch thing, he can breake thine much more when thou art deſiring him to doe it for thee; here are many of you that fear you were never humbled nor burthened enough; I ſay fear it ſtill, fear leſt there be a ſtone in the bottom, not ſo as to diſcourage & drive thy heart from Chriſt, but ſo as to feel a greater need of his grace to ſoften thy heart, and to take thy ſenſleſneſſe away: the *Lord* doth purpoſely command thee *to plough up thy fallow ground*, that thou mighteſt feel thy impotency ſo to doe, and come to him to take it away: every thing will harden thee more and more, untill the *Lord* come and take thy ſtony heart away by his own hand: all Gods kindneſſe will make thee more bold to ſin, and all Gods judgements more fierce and obſtinate in ſinne, unleſſe the Lord put to his hand; if *Pharaohs* heart be ſoftned for a time, it will grow hard again, if the Lord take it not away: The meanes therefore for thee to get this compunction. is, 1. To feel the evil of thy hard heart; no ſurer token of Reprobation then hardnes, if continued in; eſpecially for thy heart to grow hard under or after ſoftning means, as it was in *Pharaoh*, 2. To look up to the *Lord* in all Ordinances, that he would take it away.

Have not you great cauſe of abundant thankfulneſſe, into whoſe hearts the *Lord* hath let in feares and ſorrows, concerning your eſtates? the blinde world looks upon all troubles of conſcience as temptations of the devill to deſpaire, and the very way to *Uſe. 4.*

run

run mad; and conſider what the Lord hath done for you that have ſuch: what if the Lord had left you *without all feeling*, as thoſe in *Ephe.* 4.19. what if the Lord had ſmitten you with *a ſpirit of ſlumber*, as thoſe, *Rom.* 11. 8. would not your eſtate have been then lamentable? and have you no hearts to acknowledge his unſpeakable goodneſſe in a weakening of you, in ſhaking thy very foundations? doſt thou think that any ever had ſuch a hard heart as thou haſt? doſt not ſay ſo in ſecret before the Lord ſometimes? Oh then what rich grace is this to give thee any ſenſe and feeling of thy ſin and danger by it, though it be never ſo little in thine eyes! ſome think theſe terrors are a judgement; it is true, if they were meerly imaginary, or worldly and deſperate; but ſaith the Apoſtle, 2 *Cor.* 7.7. *I thank God I made you ſorry.* Suppoſe thy ſorrow ſhould be only in regard of the puniſhment of ſin, yet this is the Lords goodneſſe to make thy heart ſo far ſenſible; that once didſt goe like a beaſt to the ſlaughter, fearing no danger at all; the very meanes to prize favour from God, is to feel wrath, (as well as ſin) and the very reaſon why the Lord hath let thee feel thy puniſhment heavy, is, that thy ſoul might feel the evill of ſin, by conſidering that if the fruits be ſo bitter, what is then the cauſe? bee not therefore weary of thy burthen, ſo as to think the Lord powrs out his vengeance on thee while thy trouble remaines; Oh conſider that this is the hand of the Lord Jeſus, and that he is now about to ſave thee, when he comes to work any compunction in thee; eſpecially ſuch, as whereby hee doth not onely cut thy heart with feares and ſorrowes, but cut thee off from thy ſin; ſo far onely as humbles thee & drives thee to the Lord Chriſt to take them away. And ſo I come to the third particular of Humiliation.

Ier. 30. 15.

Sect.

SECT. IV.

The third Act of Chriſts power, which is Humiliation.

THe Lord Jeſus having thus broken the heart by compunction, is not like a fooliſh builder that leaves off his work before he hath fully finiſhed it, and therefore having thus wounded a poor ſinner he goes on to humble him alſo; for though in a large ſenſe a wounded contrite ſinner is an humble ſinner, yet ſtrictly taken there is a great difference betweene them; and therefore he is ſaid *to dwell with the contrite and humble, i.e.* not only with thoſe that be wounded with ſinne, but humbled for ſinne; although it is certaine the ſoule is ſeldome or never effectually wounded, but it is alſo humbled at the ſame time. A man may be wounded ſore even unto death, and yet the pride of the man is ſuch that hee will not fall down before him that ſmites him: ſo it is with many a poore ſinner, the Lord hath ſorely wounded him that he will reſiſt no more, yet he will rather flie to his duties to heale him, or dye alone and ſinke under his diſcouragements, then ſtoop. O beloved, man muſt down, before the Lord Chriſt will take him up: and therefore in *Eſay* 40.5.6.7. *the glory of the Lord* is promiſed *to be revealed*: but what meanes muſt be uſed for this end? *Cry* ſaith the Lord: *what ſhall I cry?* ſaith he, the *Lord* anſwers, that *all fleſh is graſſe*, and that *the glory of it fades*, and that *the people are this graſſe, i.e.* not only that mens ſins are vile, but that themſelves alſo are graſſe; nay, their glory and excellency is withering and fading; and therefore not onely mountaines muſt be pull'd down, but all fleſh, and the glory of it wither, before the *Lord* ſhall be revealed. Eſay 57 16.

I ſhall briefly open theſe foure things:

1. What is this humiliation.
2. What need there is of it.
3. What meanes the Lord uſeth to work it.
4. VVhat meaſure of it is here required.

What is this humiliation?

1. Anſw. Look as pride is that ſin, whereby a man conceited of ſome good in himſelf, and ſeeking ſome excellency to himſelfe, exalts himſelfe above God; ſo Humiliation (in this place) is that work of the Spirit, whereby the ſoul being broken off from ſelfe-conceit, and ſelf-confidence in any good it hath or doth, ſubmitteth unto, or lyeth under God, to be diſpoſed of as he pleaſeth, 1 *Pet.* 5. 6. *Levit.* 26. 41. That look as compunction cuts the ſinner off from that evill that is in him, ſo humiliation cuts it off from all high conceits, and ſelfe-confidence, of that good which is in him, or which he ſeeks might be in him, and ſo the ſoul is abaſed before God.

2. Anſw. What need or neceſſity is there of this? Becauſe 1. When the Lord hath wounded the hearts of his Elect, this is the immediate work of their hearts, (if the Lord prevent them not by his grace, as many times he doth) they look to what good they have, or if they finde little or none, they then ſeek for ſome in themſelves, that thereby they may heale their wound, becauſe they think thus, that as their ſinnes have provoked God to anger againſt them, ſo if now they can reform and leave thoſe ſins, or if not, repent and be ſorry for them; if now they pray, and hear, and doe as others doe, they have ſome hope that this will heal their wound, and pacifie the Lord towards them; when they ſee there is no peace in a ſinfull courſe, they will therefore try if there be any to be found in a good courſe: And look as *Adam*

dam when hee ſaw his own ſhame and nakedneſſe, hid himſelfe from God in the buſhes, and covered his nakedneſſe with fig-leaves; ſo the ſoule not being able to endure to ſee its owne nakedneſſe and vileneſſe, not knowing Chriſt Jeſus, and he being far to ſeek, doth therefore labour to cover his wickedneſſe and ſinfulneſſe which now hee feeles, by ſome of theſe fig-leaves. And hence, *Micah* 6. 7. they enquire *wherewith they ſhould come before the Lord*, ſhould they bring *rivers of oyl*, or *thouſands of lambs*, or *the firſt born of their body to remove the ſin of their ſoule?* *Paul* did account theſe duties *gaine*, and ſet them at a high rate, becauſe hee thought that God did ſo himſelfe: When the Lord hath wounded the ſoule, the firſt voyce it ſpeaks, is, What ſhall I doe? Doe? ſaith Conſcience, leave thy ſins, do as well as others, doe with all thy might, and ſtrength, pray, heare, and confer, God accepts of good deſires, and requires no more of any man but to doe what he can. Hence the ſoule plyes both oares, though againſt wind and tide, and ſtrives, and wraſtles with his ſins, and hopes one day to be better, and here he reſts. And obſerve it, looke as ſin is his greateſt evill, ſo the caſting away of his ſinnes, and ſeeking to be better, is very ſweet to him; and being ſo ſweet, reſts in what he hath, and ſeekes for what he wants, and ſo hopes all will be well one day, and ſo ſtayes here; although (God knowes) it be without Chriſt, nor cannot reſt on him, though hee hath heard of him a thouſand times. And hence it is if they cannot doe any thing to eaſe themſelves, then their hearts ſink, or it may be quarrell with God, that he makes them not better. But beloved, it is wonderfull to ſee how many times men reſt in a little they have, and doe. Phil. 3. 7

2. But whiles it is thus with the ſoul, he is uncap-

able of Christ; for he that trusts to other things to save him, or makes himselfe his owne Saviour, or rests in his duties without a Saviour, hee can never have Christ to save him, *Rom.* 9.32. it is said, the Jewes lost Christs righteousnes, *because they sought it not by faith*, but sought salvation by their owne righteousnesse. *He that maketh flesh his arm*, (as all duties and endeavours of man be, when trusted to) the *Lord* saith, *Cursed be that man*, *Jer.* 17.5. 6. Onely the *Lord* doth not leave his Elect here; he that is married unto the *Law*, *Rom.* 7. cannot be matcht unto Christ, till hee be first divorced, not from the duties themselves, but from trusting to them, & resting in them. And therefore saith *Paul*, *I through the Law am dead to it, that I might live unto God.* Hee that trusteth to riches cannot enter into the Kingdome of heaven, no more then a Camell through a needle's eye, because it is too big for so narrow a roome: so he that trusteth to his duties and abilities is too big to enter in by Christ; the *Lord* must cut off this spirit, and lay it low, & make it stoop as vile before God, before it can have Christ in this estate; the *Lord* must not only cut it off from this self-confidence in duties, but also so farre forth as that the soul may lye under God, to be disposed of as he pleaseth. And the reason is, because such a soul is unwilling to stoop, is unhumbled; and he that is so, doth not only on his part resist God, but the *Lord* also resists him, *Iam.* 4. 7. 8. And hence you shall observe, many a one hath laine long under distresse of conscience, because they have either rested in their duties, which could not quiet, or because they have not so cast off their confidence in them, so as to lye down quietly before God, that hee may doe what he will with them; being so long objects of Gods resistance, not of his grace. By what means doth the *Lord* work this? In

Gal. 2. 19.

3.

In generall, by the Spirit, immediately acting upon the soul; but after a Christian is in Christ, he hath by the habit of humility, & the vertue of faith, some power to humble himselfe; but now the Spirit of Christ doth it immediately by its own omnipotent hand; else the proud heart would never down: For we are first *created in Christ* (which is by Gods omnipotent immediate act) *unto good works*, before wee doe from our selves, or by the power of Faith, put forth good works, *Eph.* 2. 10. These acts of selfe-confidence may not be stirring in all Christians; but in all men there is this frame of spirit, never to come to Christ, if they can make any thing else serve to heale them or save them; and therefore the Spirit cuts off this sinfull frame in part in all the Elect; he hews the roughnes and pride of spirit off, that it may lye still upon the foundation it is now prepared for. Now though the Spirit works this, yet 'tis not without the Word; the Word it works chiefly by, is the *Law*, *Gal.* 3, 19. *I through the Law am dead to it*, (i. e. from seeking any life or help from it) *that I might live unto God.* *Answ.*

Now the *Law* doth this by a foure fold act.

1. By discovering the secret corruption of the soul in every duty, which it never saw before; It once thought, I shall perish for my sinne, if I continue therein, without confession of them, or sorrow for them; but it also did think that this confession, sorrow, and trouble for sinne will serve to save it, and make God accept of it: but the *Law* (while the soule is earnestly striving against his sinne) discovering that in all these there is nothing but sinne, even secret sinnes it did never see before, hereupon it begins thus to think, Can these be the meanes of saving of me, which being so sinfull, cannot but be the very causes of condemning of me? I know

I muſt periſh for the leaſt ſinne, and now I ſee that in all I doe, I can doe nothing elſe but ſinne. What made *Paul alive without the Law?* You ſhal find, *Rom.* 7.7. it was becauſe he did not know that *luſt*, or the ſecret concupiſcences and firſt riſings of the ſoul to ſinne, were *ſinne*: he ſaw not theſe ſecret evills in all that which he did: and hence hee reſted in his dutits, as one alive without Chriſt; but the Lord by diſcovering this, let him ſee what little cauſe hee had to liſt up his hand, for any good hee did: So it is here, when the ſoule ſees that all its righteouſneſſe is a menſtruous cloth, polluted with ſin; now thoſe duties which like reeds is truſted to before, run into the hand, nay, heart of a poore ſinner; and therefore now it feeles little cauſe of reſting on them any longer: now it ſees the infinite holineſſe of God by the exceeding ſpiritualneſſe of the law, it begins to cry out, How can I ſtand or appear before him with ſuch continuall pollutions?

2. By irritating or ſtirring up of originall corruption, in making more of that to appeare then ever before; that if the ſoule thinks, all I doe is defiled with ſin, yet my heart is good, and ſo it reſts there; the Lord therefore ſtirres that dunghill, and lets it ſee a more helliſh nature then ever before, in that the holy and bleſſed command of God (to its feeling) makes it worſe, more rebellious, more averſe from God: *When the commandement came ſinne revived*, ſaith *Paul*, and that *which was for life was death to him, ſin taking occaſion by the law*: and hence *Paul* came *to be ſlain and dye* to all his ſelf-confidence. It was one of *Luthers* firſt poſitions in oppoſing the Popes indulgences, that *Lex & voluntas ſunt duo averſarii ſine gracia irreconciliabiles*: for the Law and mans will meeting together, the one holly, the other corrupt, make fierce

Rom. 7. 9. 10. 11.

fierce oppoſition when the ſoule is under a lively work of the Law; and by this irritation of the Law, the Lord hath this end in his Elect, to make them feel what wretched hearts they have, becauſe that which is in it ſelfe a meanes of good, makes them (through mans corruption) more vile to their feeling then ever before; and hence comes thoſe ſad complaints on a ſoule under the humbling hand of Chriſt, I am now worſe then ever I was, I grow every day worſe and worſe, I have loſt what once I had, I could once pray, and ſeek God with delight, and never well but when one duty was done. to be in another; but now, I am worſe, all that joy and ſweetneſſe in ſeeking of him, and in holy walking is gone; I could once mourn for ſin, but now a hard heart takes hold of me, that I have not ſo much as a heart to any thing that is good, nor to ſhed a tear for the greateſt evill. It is true, I confeſſe you may grow (to your feeling) worſe and worſe, and it is fit you ſhould feel it; that the Lord hereby might pull down your proud heart, and make you lye low; it is the Lords glorious wiſdom to wither all your flowers, which refreſhed you without Chriſt, that you might feel a need of him; and therefore I ſay the Lord pulls away all thoſe broken planks the ſoul once floated and reſted upon, that the ſoul may ſink in a holy deſpaire of any help from any good it hath; the Lord ſhakes down all building on a ſandy foundation: and then the ſoul cryes out, It is ill reſiſting here.

3. By loading, tyring, and wearying the ſoule by its owne endeavours, untill it can ſtir no more; for this is in every man by nature; when he ſees that all he doth is ſinfull, and all he hath, his heart and nature to be moſt ſinfull; yet he will not yet come out of himſelf, becauſe he hopes though he be for the preſent

ſent thus vile, yet hee hopes for future time his heart may grow better, and himſelf do better then now; and hence it is that he ſtrives, and ſeeks, and endeavours to his utmoſt to ſet up himſelf againe, and to gaine cure to all his troubles by his duties: now the *Law* whoſe office is to command but not to give ſtrength, and the Spirit that ſhould give ſtrength withdrawing it ſelfe, becauſe it knowes the ſoule would reſt therein without Chriſt; hence it comes to paſſe that the ſoul feeling it ſelfe to labour only in the fire, and ſmoak, and to be ſtill as miſerable and ſinfull as ever before, hereupon it is quite tyred out, and ſits down weary, not only of its ſin, but of its work, and now cryes out, I ſee now what a vile and undone wretch I am, I can doe nothing for God or for my ſelfe, onely I can ſin and deſtroy my ſelf; all that I am is vile, and all that I do is vile, I now ſee that I am indeed poor, and blind & miſerable, and naked; and the truth is, beloved, here comes in the greateſt dejections of ſpirit; for when the Lord ſmites the ſoule for ſinne, it hopes that by leaving of ſin and doing better it may doe well; but when it ſees that there is no hope here of healing the breach between God and it ſelf, now it falls low indeed: and I take this to be the true meaning of *Mat.* 11.28, *Yee that labour, i.e.* You that are wearyed in your own way, in ſeeking reſt to your ſoules by your owne hard labour or works (as the word κοπιῶντες ſignifies) and are tyred out therein, and ſo are now *laden* indeed with ſin and the heavy preſſure of that, finding no eaſe by all that which you doe: *come to me*, ſaith Chriſt, *and you ſhal* then *find reſt unto your ſouls*: the Jews ſeeking to eſtabliſh their own righteouſnes, ſeeking I ſay, if by any means they might eſtabliſh it, loſt Chriſt: the Lord therefore will make his Elect know they ſhall ſeek here for eaſe in vaine: and therefore tyres them out.

out. 4. By clearing up the equity and juſtice of God in the Law, if the Lord ſhould never pity nor pardon it, nor ſhew any reſpect or favour to it; for this is the frame of every mans heart, if he cannot finde reſt in his duties and endeavours, as he once expected he ſhould, but ſees ſin and weakneſſe, death and condemnation wrapping him about (like *Ionahs* weeds) in all he doth, then his heart ſinks, and quarrells, and falls off farther from Chriſt by diſcouragement, & grows ſecretly impatient that there ſhould be no mercy left for him, becauſe it thinks now the Lords eternal purpoſe is to exclude him; for if there were any thoughts of peace toward him, he ſhould have found peace before now, having ſo earneſtly & frequently ſought the *Lord*, and having done ſo much, and forſaken his ſinfull wayes, according to his owne commandement from him; and hence it is, you ſhall finde it a certaine truth, that the ſoule is turned back as farre from God by ſinking diſcouraging ſorrows for ſin, as ever it was to a ſtate of ſecurity by the pleaſures of ſin; and hence ſometimes it thinks it is vaine to ſeeke any more, and hence leaves off duties; and if conſcience force it to them, yet it ſinks againe, becauſe its foot is not ſtabliſht upon the rock Chriſt, but upon the weakneſſe of the waters of its owne abilities and endeavours; what therefore ſhould the ſoule doe in this caſe, to come to God? it knowes not, it cannot; flye from him it dare not, it ſhall not; the Spirit therefore by revealing how equall and juſt it is for the *Lord* never to regard or looke after it more, becauſe it hath ſinned and is ſtill ſo ſinfull, makes it hereby to fall down proſtrate in the duſt before the *Lord*, as worthy of nothing but ſhame and confuſion, and ſo kiſſeth the rod, and turnes the other cheek unto the *Lord* even ſmiting of him, acknowledging

Lam. 1. 16.

ledging if the Lord ſhew mercy, it will be wonderfull, if not, yet the Lord is righteous, and therefore hath no cauſe to quarrell againſt him for denying ſpeciall mercy to him, to whom he doth not owe a bit of bread. And now the ſoul is indeed humbled, becauſe it ſubmits to be diſpoſed of, as God pleaſeth; thus the Church in her humiliation, *Lam*, 3. 22. having in the former part of the Chapter *drunk the wormwood and the gall*, at laſt lies down and profeſſeth, *it is the Lords mercy, it is not conſumed*; and verſ. 29. *he puts his mouth to the duſt if there may be any hope*: and verſ. 39. *Why ſhould a living man complaine for the puniſhment of his ſinne?* You think the Lord doth you wrong, and neglects your good and his owne glory too, if hee doth not give you peace and pardon, grace & mercy, even to the utmoſt of your asking, & then think you have hence good cauſe to fret, and ſink, and be diſcouraged; No, no, the Lord will pull down thoſe mountaines, thoſe high thoughts, and make you lye low at his feet, and acknowledge that it is infinite mercy you are alive, and not conſumed; and that there is any hope or poſſibility of mercy, and that you are out of the nethermoſt pit: and that if hee ſhould never pity you, yet he doth you no wrong, but that which is equal & juſt, and that it is fit your ſinfull froward wills ſhould ſtoop to his holy, righteous, and good will, rather then that it ſhould ſtoop and be crooked according unto yours. Beleeve it brethren, *he that judgeth not himſelfe* thus, *ſhall be judged of the Lord*; how can you have mercy that will ſet your ſelves up in Gods Soveraigne Throne to diſpoſe of it, and will not lye down humbly under it, that it may diſpoſe of you? for are you worthy of it? hath the Lord any need of you? have you not provoked him exceedingly? was there

1 Cor. 11. 31.

ever

ever any that dealt worse with him then you? Oh beloved lye low here; and learn of the Church, *Micah.7.9. I will bear the indignation of the Lord, because I have sinned against him.* It was a most blessed frame of spirit in *Aaron*, when he saw Gods hand against him in cutting off his children, *and* Aaron *held his peace*; so if the *Lord* should cast thee off, cut thee off, never take pleasure in such a polluted broken vessell unfit for any use for him, hold thou thy peace; quarrell not, be silent before him, and say as they did, 2 *Chron*, 12.5. *The Lord is righteous, but I am vile; let him doe with mee what seems good in his owne eyes*: and thus the Lord Jesus by the Law doth dead the soul to the *Law*, untill it be made to submit like wax, or like clay to the hand of the Potter, to frame it a vessel to what use he pleaseth; and as the Apostle most excellently, *Rom.7. divorceth* it from its *first husband*, (*i.e.* Sin and the *Law*) that it may be *marryed unto Jesus Christ*. In a word, when the Lord Christ hath made the soul feel not onely its inability to help it self, and so saith *Paul*, *Gal.2.20. It is not I*, but also its own unworthinesse, that *the Lord should help it*, and so cryes out with *Iob*, *Behold, I am vile*; now at this instant, 'tis *vas capax*; a vessell capable (though unworthy) of any grace, *Iam.4.6*,

Levit. 10.3.

The last question remaines, What measure of Humiliation is here necessary? 4.

Answ. Look as so much conviction is necessary which begets compunction, and so much compunction as breeds humiliation; so, so much humiliation is necessary as introduceth faith, or as drives the soul out of it self unto Christ: for as the next end of conviction is compunction, & that of compunction is humiliation; so the next end of humiliation is faith, or coming to Christ, which we shall next speak unto.

And

And hence it is that the *Lord* calls unto *the weary and heavy laden to come* unto him, *Mat.* 11. 27. So much as makes you come for reſt in Chriſt, ſo much is neceſſary, and no more, If any can come without being thus laden and weary in ſome meaſure, let them come and drinke of the water of life freely; but a proud heart that will make it ſelfe its owne Saviour, will not come to the Lord Jeſus to be his Saviour; hee that will be his own Phyſitian, ſo long cannot ſend out for another. Nay, let mee fall one degree lower, if the ſoul cannot come to Chriſt, (as who feel not themſelves unable when the *Lord* comes to draw?) and find not the *Lord* Jeſus coming unto them, to draw them and compell them in; yet if the ſoul be ſo far humbled, as not to reſiſt the *Lord*, by quarrelling with him, and at him, as unworthy of the leaſt ſmile, as worthy of all frowns; verily the *Lord* will come to it, and no more is requiſite then this, & thus much certainly is: For thus the whole Scripture runs, *He gives grace to the humble*, Iames 4, 6. *I dwell with the contrite and humble*, Iſa. 57. 16. *the poor afflicted ſhal not always be forgotten*, Pſa. 9, 12. 18. When their *uncircumciſed hearts are humbled*, ſo as *to accept of the puniſhment of their iniquity*, the *Lord* then *remembers his Covenant*, levit. 26. 41-42. Conceive it thus: There can be no union to Chriſt, while there is a power of reſiſtance and oppoſition againſt Chriſt. The *Lord* Chriſt muſt therefore in order of nature (for I now ſpeak not of order of time) firſt *removere prohibens*, remove this reſiſtance, before he can, & that he may, unite. I do not mean reſiſtance of the frame of grace, but (as was ſaid) of the *Lord* of grace, whereby he comes to work it.

Now there is a double reſiſtance or two parts of this reſiſtance, like a knife without edges.

1. A

1. A reſiſtance of the *Lord*, by a ſecret unwillingneſſe that the *Lord* ſhould work grace: Now this the *Lord* removes in compunction, and no more brokenneſſe for ſinne or from ſin is neceſſary there then that. 2. A reſiſtance of the *Lord* by ſinking diſcouragements, and a ſecret quarrelling with him, in caſe the ſoule imagines hee will not come to work grace, or manifeſt grace. Now this the *Lord* takes away in humiliation; and no more is neceſſary here, then the removall of the power of this which makes the ſoule in the ſenſe of its own infinite vileneſſe and unworthineſſe not to quarrell at the *Lord*, and devil-like grow fierce and impatient before and againſt the *Lord*, in caſe he ſhould never help it, never pity it, never ſuccour it; *the Lord will not forſake for ever*, if the ſoul thus *lyes down*, and *puts its mouth in the duſt*, *Lam.* 3.30.31.

Which conſideration is of unſpeakable uſe & conſolation, to every poor empty nothing, that feels it ſelfe unable to beleeve, and the *Lord* forſaking it, from helping it to beleeve. And I have ſeen it conſtantly, that many a choſen veſſell never hath beene comforted till now, and ever comforted when now; they never knew what hurt them till they ſaw this, & they have immediatly felt their hurt healed, when this hath beene removed. In comforting Chriſtians under deepe diſtreſſe, tell them of Gods grace and mercy, and the riches of both, you doe but torment them the more, that their ſhould be ſo much, & they have no part, nor ſhare in it, and think they never ſhall, becauſe this is not the immediate way of cure; tell them rather when they are full of theſe complaints, that they are as they ſpeak, vile, and ſinfull, and therefore worthy never to be accepted of God, and that they have no cauſe to wonder that they have their lives, and are on this ſide hell, and ſo turne all

all that they ſay to humiliation and ſelf-loathing; verily you ſhall then ſee, if the Lord intends good, he will by this doe them good, and the weakeſt Chriſtian that cannot come to Chriſt, you ſhall ſee firſt or laſt ſhall ſee cauſe to lye down, and be ſilent, and not quarrell, though the Lord ſhould never come to him. And that this is neceſſary, may appear thus: Otherwiſe.

1. The *Lord* ſhould not advance the riches of his grace; the advancement of grace cannot poſſibly be without the humiliation and abaſement of the creature; the Lord not only ſaves, but cals things that *are not*, that *no fleſh might glory*, 1 *Cor.* 1.28.29.

2. Otherwiſe the *Lord* ſhould not be *Lord* and diſpoſer of his own grace, but a ſinfull creature who quarrells againſt God, if it be not diſpoſed of, not as the *Lord* will, but as the creature will. If a ſtranger comes to our houſe, and will have what hee wants, and if he hath not, he quarrells and contends with the maſter of the houſe, what would he ſay? Away proud beggar, doſt think to be lord of what I have? doſt draw thy knife to ſtab me, if I doe not pleaſe thee and give thee thy asking? no, thou ſhalt know that I will doe with my owne as I ſee good, thou ſhalt lie down on the duſt of my threſhold before I give thee any thing. So 'tis with the *Lord*. *It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercy.* It is his principall name, *I will be mercifull to whom I will be mercifull*; and therefore if you will not beleeve me, yet beleeve the *Lords* oath, *Eſay* 45.23. *Unto mee ſhall every knee bow*, and doe you come to lord it over him, an quarrell, and fret, and ſink and grow ſullen, and vex, if the *Lord* ſtoop not unto your deſires? No, no, you muſt and ſhall lie upon his threſhold, nay he will make thee lay thy neck upon the block,

block, as worthy of nothing but cutting off, and then when this *valley is filled, all flesh shall see the glory of the Lord*, Esay 40. 5. Thus humiliation is necessary in this measure mentioned. Not that I deny any subsequent humiliation, after a Christian is in Christ, arising from the sense of Gods favour in Christ, then which nothing makes a Christian of an evangelicall spirit more ashamed of himself: yet I dare not exclude this which is antecedent, arising from the spirit of power immediately subduing the soul to Christ, that it may bee exalted by Christ, 1 *Pet.* 5. 6. It is true, all things that pertaine to life and godlinesse are received by faith, 2 *Pet.* 1. 3. yet faith it selfe is a saving worke, which is not received by another precedent faith. Faith therefore is to be excepted, not onely as begotten in us, but as it is in the begetting of it in the conviction and humiliati- of every sinner. Hence see what is the great hin- *Use.* 1. derance between the mercy of God, and the soul of many a man; if it be not some sin and hardnesse of heart under it, whereby he cares not for Christ, to deliver him, then 'tis some pride of spirit arising from some good he hath, whereby hee feels no need of Christ, hoping his own duties shall save him, or else is above Christ, and not under him, willing to be disposed of by him. And hence the Lord makes this the high way of mercy, *Levit.* 26. 40. if first they shall *confesse their sinne*, secondly, *humble themselves*, (both which I know the Lord must worke) then *he will remember his Covenant*. Look as it is with a vessel before it can be fit for use, it must first passe through fire, and the earth and drosse severed from it, then it must be made holy & empty, which makes it *vas capax*, a vessell capable of receiving that which shall be poured out into it; if (O Brethren) the Lord hath some vessells of glory which he

he prepares before-hand, and makes capable of glory, *Rom.* 9. 21. 22. if the Lord doth not ſever you from ſinne in compunction, and empty you of your ſelves in humiliation, you cannot receive Chriſt, nor mercy, you cannot hold them; and if ever you miſſe of Chriſt by faith, your wound lyes here. How many be there at this day, that were once profane and wicked, but now by ſome terrours and outward reſtraints upon them, they leave their ſins, and ſay they loath them, and purpoſe never to run riot as they have done, and hence becauſe they think themſelves very good, or to have ſome good, they fall ſhort of Chriſt, and are ſtill in the gall of bitterneſſe, in the midſt of all evill. It were the happineſs of ſome men, if they did not think themſelves to have ſome good, becauſe this is their Chriſt. O you that live under precious means, and have many fears you may periſh and bee deceived at the laſt: But why doe you fear? I know you will anſwer, Oh ſome ſecret and unknown ſinne may be my ruine; It is true, and you doe well to have a godly jealouſie thereof. But remember this alſo, not only ſome ſin, but ſome good thou thinkeſt thou haſt, and reſteſt in without Chriſt, & lifting thee up above Chriſt, may as eaſily prove thy ruine, becauſe a mans own righteouſneſſe reſted in, doth not onely hide mens ſins, but ſtrengthens them in ſome ſin by which men periſh; *Truſting to ones owne righteouſneſſe*, and *committing iniquity* are couples, *Ezek.* 33. 13. Nor do I hereby run into the trenches of that wicked generation of the Familiſts, denying all inherent graces; evidence of favour from any Chriſtian obedience, or ſanctification in holy duties; or that a Chriſtian ſhould profanely caſt off all duties, becauſe they cannot ſave themſelves by them: No, no, the Lord will ſearch with candles one day for ſuch ſons

ſons of darkneſſe, and exclude ſuch *fooliſh Virgins* that they have neither *oyl* in their veſſels, nor *light* in their lamps: I onely ſpeake of that good, that righteouſneſſe which is reſted in without Chriſt, & lifts up men above Chriſt, which in deed and in truth is not true righteouſneſſe, but only a true ſhadow of it. And therefore as *Beza* well obſerves from *Rom.* 9.32. *Why did not* Iſrael, *that followed after righteouſneſſe attain it? Becauſe they ſought it not by faith, but as it were by the works of the Law:* they were not fruits of ſincere obedience to the *law*, but *as it were* the works of the *Law*; now this, ſaith the Apoſtle, ver. 33. *is the ſtumbling-ſtone in Sion. Chriſt* will have all fleſh vail, and be ſtript naked, and made nothing before him, before they ſhal ever be built upon him; now this men ſtumble at, they muſt bring ſomething to him, they will not be vile, emptineſſe, and nothingneſſe, that he may be all to them; verily obſerve your ſelves and you ſhal finde, if there be little humiliation, there is little of *Chriſt*; if much humiliation, much of *Chriſt*; if unconſtant humiliation, uncertain fruition of *Chriſt*; if reall humiliation, reall poſſeſſion of *Chriſt*; if falſe humiliation, imaginary fruition of *Chriſt*. Know it, you cannot periſh if you fall not ſhort here, you muſt periſh if you doe. Be exhorted therefore to lie down in the duſt before the Lord, & under the Lord; nay, intreat the Lord that he would put thee upon his wheel, and mould thy heart to his will; why will you reſt in any good you have? O remember thy father was a *Syrian* ready to periſh, and thy ſelf polluted, an infinite endleſſe evil. Whatever good thou doſt, is it not a polluted *ſtream*, of a more polluted *ſpring*? nay, ſuppoſe the Spirit works any good in thee, yet is it not polluted by thy unclean heart? Nay, ſuppoſe any actions ſhould be

Uſe. 2.

perfect, yet remember that the Lord ſpared not the Angels that ſinned; perfection preſent cannot ſatisfie Juſtice for pollution paſt. Cry out therefore, and ſay, O Lord, now I ſee not only that my ſin is vile, but that my ſelf and all my righteouſneſſe is vile alſo; and now though the Lord ſtands at a diſtance, ſpeaks no peace, hears no prayers, yet becauſe thou art very vile, lie down under him, that if he will hee may tread upon thee, and thereby exalt himſelf, as well as lift thee up, and exalt thee. Be not careleſſe whether the *Lord* help or no, but be humbled, not to quarrell in caſe he ſhould not: For,

1. Suppoſe thou art not onely miſerable, but ſinfull, and the *Lord* (thou ſayſt) takes it not away, yet remember that to quarrell with God for withdrawing his hand, is a ſinne alſo, *Lam.* 3. 39, and wilt thou adde ſin to ſinne?

2. Why art thou quiet and ſtill when the Lord denyes thee any common mercy? Is it not becauſe the Lord will have it ſo? Now looke as wee ſay of him that hates ſin as ſin, that he hates all ſin; ſo he that is meekned with Gods good pleaſure in any one thing becauſe of his good pleaſure in it, upon the ſame ground will at leaſt deſire to ſtoop in every thing. Suppoſe therefore it bee the *Lords* good pleaſure to deny thee mercy, I grant you muſt pray for it, yet with ſubmiſſion to the good will of the *Lord*, ſaying, the *Lords* will is good, but mine is evil, otherwiſe, thou haſt no meekneſſe in any thing, that art not meekly ſubject to his will in every thing.

3. The greateſt pride that is in man, appeares here; for ſuppoſe the *Lord* ſhould deny thee bread, or water, or clothes, was it your duty to murmure now?, nay, was it not pride, if the heart would not lye down, and ſay, *Lord* I am worthy to have my bread pluckt from my mouth, and my cloathes from

from my back. Now if it be pride to murmur in case the *Lord* denyes you smaller matters, the offals of this life, dost not thou see that its farre greater pride for thee to sink and quarrell with him, if he denyes thee greater, and the things of another life? is he bound to give thee greater, that doth not owe thee the least? Suppose a beggar murmur at thy door, if thou dost deny him bread, or a cup of drink, wilt thou not account him a proud stout beggar? but if thou givest him that, and then he quarrell & murmur at thee because thou dost not give him a thousand pound, or thy whole estate when he asks it, will you not say, I never met with the like insolency? the Lord gives you your lives, blessed be his name, but you ask for treasures of grace and mercy, thousands of pounds, Christ himself, and all that he is worth, and the Lord seems to deny you, and now you sink, and grow sullen, and discontent, and quarrell, and murmur at God, not directly, but secretly, and slily; may not the Lord now say; Was there ever such pride and insolency? And therefore as Christ spake of himselfe, *Ioh.* 12.24.25. *A corn of wheat cannot live unlesse it die first*; so know it, you shall never live with Christ, unlesse you die and perish in your selves, unlesse you be sown and lye under the clods of your own wretchednesse, faith will never spring up in such a soul. As 'tis in burnings, the fire must be first taken out, before there can be any healing; so this impatient spirit which torments the soul, must first be removed, before the Lord wil heal thee

4. Consider the approaching times; I doe beleeve the Lord at this day is comming out to shake all nations, all hearts, all consciences, all conditions, and to teare and rend from you your choysest blessings, peace, and plenty, both externall and internall also; for there is need of it, our age grows full, and

proud, and wanton, a mans price is faln in the market, unleſſe his locks and new faſhions commend him to the world. O conſider when God comes to rend all from you, then you may finde a need of the exerciſe of this duty; it may be the time is coming wherein you ſhall have nothing to ſupport your hearts, you ſhall finde reſt in no way but this; I know aſſurance of Gods love may quiet you; but what if the Lord ſhake all your foundations and deprive you of that? what will you do then? and therfore as *Zephany, cap.* 2. 3. having foretold of the evill day, cryes unto his hearers, *Seeke meekneſſe yee meeke of the earth*; ſeeke meekneſſe; So ſay I to you: for you will find all little enough. Come down from thy throne and be the footſtool & threſhold of Chriſt Jeſus, before the dayes of darkneſſe come upon you; be content to be a cypher, a ſtepping-ſtone, the very offall of the world.

Queſt. But you will ſay, Wherein ſhould I expreſſe this humiliation and ſubjection?

Anſw. 1 Be highly thankfull for any little the Lord gives, *Lam.* 3. 22. 23. Be humble and judge thy ſelf worthy of nothing when the Lord denyes; and verily

2. you ſhall finde the Lord Jeſus ere long ſpeaking peace unto you, and giving thee reſt in his boſome, that now art quietly contented to lie ſtill at his feet.

For ſome helps thereunto.

1. Remember whoſe thou art, *viz.* the Lords clay, and he thy Potter, and therefore may doe with thee *what he will, Rom.* 9. 20.

2. Remember what thou art, *viz.* a polluted veſſel, a kind of infinite endleſſe evil, as I have oft ſaid; ſee the picture of thy own vileneſſe in the damned in hell who are full, and ſhall through all eternity pour out all manner of evil, *Job* 40. 3. 4.

3. Remember what thou haſt been, and how long

long thou haſt made warre againſt Chriſt with all thy might, and heart, and ſtrength; why ſhould the Lord therefore chooſe thee before others, *Jer.* 3.5. when as, (ask thy conſcience) was there ever ſuch a wretch ſince the world began as thou haſt been?

4. Remember what thou wilt be: fit for no uſe to Jeſus Chriſt, good for nothing, but to pollute his holy name when thou medleſt with it; and why ſhould the Lord take up ſuch *a dry leafe*, Eſay 64. 6. and breath upon ſuch *a dry bone*?

5. Remember how good the Lords will is, even when it croſſeth thine; hee ſhall have infinite glory by all his denials to thee of what thou wouldſt; hee ſhall gaine *that*, though thou loſeſt thy peace and quietneſſe, that good which thy fooliſh ſinfull will deſires at his hand, *Iohn* 12.27.28. and if ſo, bleſſed be his name, let God live, but let man die and periſh, that he may be exalted of vile man.

6. Remember the ſweet reſt thou ſhalt have by this ſubjection to the Lord; nothing is mans croſſe, but mans will; a ſtubborn will like a ſtubborn heifer in the yoke galls and frets the ſoule; *Learne meekeneſſe*, ſaith our Saviour, *of mee in taking my yoke on you, and* then *you ſhall finde reſt.* Hell would not bee hell, to a heart truely humbled. Sometimes you finde enlargements, then you are glad: ſometime none, then you ſinke: ſometimes you have hope of mercy, then you are calm: ſometimes you loſe your hopes, then the Sea works: when the Lord pleaſeth you, then you are well, but if a little croſſe befall you, then your ſpring is muddy, and a little thing troubles: Oh bee humble and vile in thine own eyes, and verily ſuch uncertain fits of peace and trouble are done, and the dayes of all your mourning are now ended.

Uſe. 3. Of thankfulneſſe, to all thoſe whom the Lord hath truly humbled: Time was, when the Lord firſt convinced you, that ſo long as you could make any ſhift, finde reſt in any duties, you would never lye down at Chriſts feet, now the Lord might have left you to have ſtumbled at that ſtumbling-ſtone, and to have ſtuck in thoſe buſhes, but you may ſee that the *Lord* will ſave you even then when you would not be ſaved by him: and eſpecially take notice of two paſſages of Gods dealings with you, wherein uſually you finde matter of diſcouragement, rather then of acknowledgment of Gods goodneſſe to you therein. 1. That the Lord hath withdrawn all feeling of any good, which it may be once you felt, and that the Lord hath let out more of the evill of your hearts then ever you imagined was in them, nay ſo much evill that you think there is none like unto you, who haſt now no heart nor power to ſtirre, think, deſire, will, or doe any thing that is good: O bleſſe the Lord for this, for this is Gods way to humble, and empty, and make thee poore; the Lord ſaw (though it may be you did not) that you reſted in that good you felt, and was or would be lifted up by theſe, and therefore the Lord hath broke thoſe crazy crutches, lamiſht now, brought you down to nothing, made you like dry deſarts; all the hurt the Lord aimeth at in this, being only to humble you, and though theſe deſertions be bitter for the preſent, yet that by theſe he might *doe you good in your latter end*: O brethren the Apoſtle ſtands at a ſtay and deſires the *Corinthians* to conſider, *You ſee your calling*, ſaith hee, 1 *Cor.* 1. *Not many mighty; not many wiſe, but things that are not doth he call, that no fleſh might glory*: *The Lord* ſaith *Moſes*, *Deut.* 8. 2. 3. *ſuffered thee to want*, (that was the firſt) and then *fed thee, that he might*

Deut. 6. 19.

might prove thee and humble thee; remember this, saith hee: So say I to you remember this mercy, that when the *Lord* makes you worst of all (not reall, but) in your owne eyes, that then the Lord is about this glorious work.

2. That the *Lord* hath kept you (it may be a long time too) from sight and sense of his peculiar love; one would wonder why the Lord should hide his love so much, so long, from those to whom he doth intend it; the great reason is, because there is in many a one, a heart desirous of his love, and this would quiet them, if they were sure of it: but they never came to be quieted with Gods will, in case they think they shall never partake of his love: but are above that, oppose and resist and quarrell with that, unhumbled under that, the Lord therefore intending to bestow his favour onely upon a humbled sinner, he will therefore hide his face untill they lye low, and acknowledge themselves worthy of nothing but extremity of misery, unworthy of the least mercy: The people of God, *Lam.* 1.16. cry out that *the comforter which should refresh their soul was farre from them*: what was Gods end in this? you shall see the end of it, verse 18. *The Lord is righteous,* (here the Church is humbled) *for I have rebelled*; or (as *Zanchius* reads it) *I have made his mouth bitter*, that the Lord speaks no peace to me, but bitter things. The cause is in my own self, and therefore if he never comfort me, nor speak good word unto me, yet he is righteous, but I am vile; and you will finde this certaine, that as the *Lord* therefore humbles that he may exalt, so the Lord never refuseth to exalt (in hiding his face) but it is to humble. And is this the worst the *Lord* ayms at, and will you not be thankfull? why are you then discouraged when you finde it thus with you? doe not say the

Lord

Lord never dealt thus with any as with me; suppose that; the reason then is, because the Lord sees, never had any such a high heart as thou hast; but Oh be thankfull, that notwithstanding this, he will take the paines to take it down.

4. Thus much for humiliation; I come now to the fourth and last, which is Faith.

SECT. V.

The fourth and last act of Christs power, is the work of Faith.

THe Lord having wounded and humbled his Elect, and laid them down dead at his feet, they are now as unable to beleeve as they were to humble their own soules; and therefore now the Lord takes them up into his own armes, that they lean and rest on the bosome of their beloved by faith. After *Joseph* had spoken roughly to his brethren, and thereby brought the blood of their brother to remembrance, and so had humbled them; and then he can contain no longer, but discovers himself to them, & tels them, I am *Joseph* whom you wickedly sold, yet fear not; so doth our Saviour carry it towards his Elect, when he laid them low: now is the very season for him to advance the glory of his grace, he cannot now contain himself any longer; but having torn and taken away that vail of sin and of the law from off their hearts, now they see the Lord with open face, even the end of that which was to be abolished, 2 *Cor.* 3. The explication of this great work, is of exceeding great difficulty; nothing more stirring then faith in a true Christian, because he lives by it, yet it is very little known; as children in the wombe, that know not that navill string by which they principally live: I shall therefore be wary, and leaving larger explications, acquaint you with the nature of Faith, in this brief description of it.

Faith

Faith is that gracious work of the Spirit, whereby an humbled ſinner receiveth Chriſt; or whether the whole ſoule commeth out of it ſelfe to Chriſt, for Chriſt and all his benefits, upon the call of Chriſt in his Word.

Before I open this particularly, give me leave to premiſe ſome generall conſiderations; Faith is the complement of effectual vocation, which begins in Gods cal, & ends in this anſwer to that call; the Lord prevents a poor humbled ſoul, with his call, either not knowing how, or not able, or not daring to come; and then the ſoul comes, and hence *men called*, and *believing* are all one, *Rom.* 9. 24 with 33. Many a wounded ſinner will be ſcrambling after Chriſt from ſome general reports of him, before the day and houre of Gods glorious and gracious call. Now for any to receive Chriſt, or come to Chriſt, before he is called, is preſumption; to refuſe Chriſt when called, is rebellion; to come and receive when called, is properly & formally Faith, and that which the Scripture ſtiles, the *obedience of Faith*, *Rom.* 1, 5. And now Chriſt at this inſtant is fully and freely given, on Gods part, when really and freely come unto and taken on our part.

This *receiving of Chriſt*, or *comming to Chriſt* are for ſubſtance the ſame, though the words be divers; the holy Ghoſt uſeth to expreſs one & the ſame thing in variety of words, that our feebleneſs might the better underſtand what he meaneth. And hence in Scripture, *believing*, *comming*, *receiving Chriſt*, *rolling*, *truſting*, *cleaving to the Lord*, *&c.* ſet out one and the ſame thing; and therefore it is no wonder if our Divines have different deſcriptions of faith in variety of words; which if well conſidered doe but ſet out one and the ſame thing: and I

doe conceive they doe all agree in this deſcription I have now mentioned; I know there are ſome who tread awry here, whom I ſhall briefly note out, and ſo paſſe on to what we intend,

1. The Papiſts, with ſome others of corrupt judgements, at leaſt of weake apprehenſions among our ſelves, deſcribe Faith to be nothing elſe but a ſupernaturall aſſent to a divine truth, becauſe of a divine teſtimony: *Ex. gr.* to aſſent to this truth, that Chriſt is come, that he is the Sonne of God; that he was dead and is riſen again, that he is the Saviour of the world, &c. and to confirm this they produce *Mat.* 16.16. 1 *Iohn* 4. 3.

Anſw. It is granted that this aſſent is in Faith, for Faith alway hath reſpect to ſome teſtimony; for man by his fall hath loſt all knowledge of divine and ſupernaturall truths; hence God reveales them in his word; hence Faith ſees them and aſſents to them, becauſe God hath ſpoken them: to ſee and know things by viſion, is to ſee things in themſelves intuitively and immediately; but to ſee things by Faith is to ſee them by and in a teſtimony given of them, *Iohn* 20.20. *Bleſſed is hee that hath not ſeen,* (*i.e.* Chriſt immediately) *but beleeved, i. e.* his teſtimony, and on him in it; this aſſent therefore is in Faith (for we muſt believe Chriſt before wee can believe in him) but this comprehends not the whole nature of Faith; I mean of that Faith we are now ſpeaking of, *viz.* as it unites us to Chriſt, and poſſeſſeth us with Chriſt. For,

1. This deſcription placeth Faith onely in the underſtanding, whereas 'tis alſo in the will, as the words *truſting*, *rolling*, &c. intimate.

2. This aſſent is meerly generall, without particular application, which is ever in true Faith, *Gal.* 2. 20.

3. This

3. This is ſuch a faith, as the devils may have, *Iames*, 2.19. and reprobate men may have, 2 *Pet.* 2.20.21. *Heb*, 10. 26. There is a wilfull refuſing of the known truth.

4. It is the Papiſts aym to vilifie faith hereby, by deſcribing it by that which is one ingredient in it, but excluding that which is principall; thoſe phraſes therefore of *believing Chriſt is come in the fleſh*, 1 *Iohn* 4. 3. and that *he is the Sonne of God*, *Mat.* 16.16. as if this were the only object to faith, are not to be underſtood excluſively, excluding other acts of faith, which the Scripture in other places ſets down clearely; but incluſively, as ſuppoſing them to be contained herein: for as we in our times deſcribing faith by relying upon Chriſt for ſalvation, doe not exclude hereby our believing that he is the Meſſiah; but we include it, or ſuppoſe it, becauſe that is not now queſtioned, the truth of the Goſpell being ſo abundantly cleared; ſo in thoſe times, they deſcribed Faith by one principall act, to believe that he was the Son of God, and come into the fleſh, becauſe this was the main and principall thing in queſtion then: and if the Lord had not ſet our faith by other acts in Scripture, we ſhould not vary from our compaſſe in ſuch expreſſions in the Word in theſe dayes: for their faith then, is exemplary to us now; becauſe the Word doth more fully ſet it out in more ſpeciall acts, hence wee ſet it out alſo by them; for 'tis evident, as the Jewes did believe in a Meſſiah to come, ſo they did alſo believe, and look for all good from him, *Iohn* 4.25. *Hee will teach us all things when he comes*: and therefore their faith did not confine it ſelf to that hiſtoricall act that a Meſſiah ſhould come, or that this was the Meſſiah, but they did expect and look for all good from him: And hence the Apoſtle expounding this ſay-

Rom. 10.9.10

ing, *viz.* believing that Chriſt is dead and riſen againe, we ſhall hereby be ſaved: *If thou believeſt* (ſaith he) *with thine heart* this truth, *thou ſhalt be ſaved.* Now *to believe with the heart*, as it doth not exlude aſſent, ſo it neceſſarily includes the acts of the will and affections in relying upon him, and comming to him. And hence, when *Peter* had made that confeſſion, *Act.* 16.16. Chriſt tels him, *Thou art Peter*; *i.e.* a ſtone reſting upon the rock, (as ſome good Interpreters expound it) and therefore *Peters* faith did not exclude theſe principall acts of reſting on Chriſt, cleaving to Chriſt, but did include and ſuppoſe them.

2. Some run into another extreame, and make faith nothing elſe, but a perſwaſion or aſſurance that Chriſt dyed for me in particular, or that he is mine. That which moves ſome thus to think, is the univerſal redemption by the death of Chriſt; they know no ground or bottom for faith but this Propoſition, Chriſt dyed for thee, and hence makes Redemption univerſall: And hence the Arminians boaſt ſo much of their *Quod unuſquiſque tenetur credere, &c.* But 1. This is a falſe bottom, for Chriſt hath not dyed for all, becauſe he hath not prayed for all, *Iohn* 17.2.

2. This is a ſandy bottom and foundation which when a Chriſtian reſts upon, it ſhakes under him, when the ſoul ſhall think, though Chriſt hath dyed for me, yet no more for me, then for *Judas*, or thouſands of reprobates now in hell. Indeed after faith, a Chriſtian is bound to beleeve it, as *Paul* did, *Gal.* 2.20. 1 *Cor.* 15.1.2.

I conceive therefore thoſe holy men of ours who have deſcribed Faith by aſſurance, have not ſo much aymed at a deſcription of what Faith is in it ſelf, as it poſſeſſeth us with Chriſt; but of what degree and extent

extent it may be, and ſhould be in us; they deſcribe it therefore by the moſt eminent act of it, in full aſſurance: and therefore conſult with the Authors of this deſcription, and enquire of them, Is there no doubting mixt with faith? Yes, ſay they, mans doubtings ſometimes are even unto a kinde of deſpaire, but then (ſay they) it ſhould not be thus. The Papiſts commend doubtings, and deny aſſurance, place faith in a general aſſent; our champions that were to wraſtle with them, maintained it to be a particular application, (and not only a generall aſſent) and that with a full aſſurance of perſwaſion, which being the moſt eminent act of faith, excludes not other inferiour acts of it, which as they are before it, ſo may poſſeſſe the ſoul with Chriſt without it. Although with all, it is certaine, that there is no true faith, but it hath ſome aſſurance, of which afterward.

Let me now come to the explication of the deſcription given, where note theſe five things.

1. The efficient cauſe of Faith, it is a work of the Spirit.
2. The ſubject, or matter in which it is ſeated, *viz.* the ſoule of an humble ſinner.
3. The forme of it, *viz.* the comming of the whole ſoule to Chriſt.
4. The end of it, *viz.* for Chriſt and all his benefits.
5. The ſpecial ground and meanes of it, *viz.* the Call of Chriſt in his Word.

1. The efficient cauſe of Faith.

Faith is a gracious work of the Spirit of Chriſt, the Spirit therefore is the efficient cauſe or principall workman of Faith; the Spirit doth not beleeve, but cauſeth us to beleeve; 'tis not *principium quod*, the principle which doth beleeve, but *principium quo*, the principle by which we doe; the ſoule's

ſouls of all the Elect (eſpecially when humbled) are, of all other things, moſt unable to beleeve: nay look as before compunction and humiliation, Satan held the ſoul captive chiefly by its luſts and ſins; ſo now when the *Lord* hath burnt thoſe cords, and broken thoſe chaines, all the powers of darkneſſe ſtrengthen themſelves, and keep the ſoul under mightily, by unbelief. What doe you tell me of mercy? (ſaith the ſoul) 'tis mercy which I have continually reſiſted, deſperately deſpiſed; why doe you perſwade me to beleeve? Alas! I cannot; tis true, all that which you ſay is true, if I could beleeve, but I cannot ſee Chriſt, I cannot come at Chriſt, I ſeek him in the meanes, but he forſakes me there, and I am left of God deſolate; and here beloved, the ſoule had not formerly ſo many excuſes for its ſin, as now it hath clouds of objections againſt beleeving; the Spirit therefore takes faſt hold of the ſoules of all the Elect, drawes them unto Chriſt; and therefore it is called *the ſpirit of faith*, 2 *Cor.* 4.13. and that by an omnipotent and irreſiſtable power, *Eſay* 53.1. *Who hath beleeved? & to whom is the arm of the Lord revealed?* that the ſoul muſt and ſhall beleeve now. *Compell them to come in*, ſaith the *Lord* of the Supper, *Luke* 14.23. This the Arminians will not beleeve, for (ſay they) the Queſtion is not, Whether we are enabled to beleeve by grace? but, Whether it be after this manner, and by this meanes, *viz. modo irreſiſtibili?* Conſider therefore theſe Reaſons, to clear this point.

1. Whence doth our call and comming to Chriſt ariſe, but from Gods immoveable and unchangeable purpoſe? the Lord therefore muſt either alter his purpoſe, or prevail with the ſoul to beleeve, and over-power the heart thereunto. Rom. 8. 28.

2. Is not Chriſt Jeſus bound by office and promiſe

miſe to the Father to bring in all his loſt ſcattered ſheep, that ſo the Father and he may be glorified in them? *Iohn* 10. 16. *Other ſheep I have, thoſe I muſt bring home, and they ſhall hear my voyce.* You that complaine you cannot beleeve, nay that you have no heart to beleeve, the Lord muſt fetch you in; and you ſhall hear the Bridegrooms voyce with joy.

3. Is not the act of beleeving wrought by a creating power? *Eph.* 1. 9. *Eph.* 2. 10. *Eſay* 57. 18. 19. *I create the fruit of the lips peace, peace to him that is near, and afar off*: and is not a creating voice irreſiſtable, though there be nothing for it to work upon? ſo though you have no ability, heart, head, or ſtrength to beleeve, yet the Lord will create the fruit of the lips of Gods Meſſengers Peace, Peace.

4. Doth not the Lord let in that infinite and ſurpaſſing ſweetneſſe of grace, when he works the ſoul to beleeve, ſtanding in extream need of that grace, that it cannot but come & cleave to it? *Pſa.* 63. 2, 3 *I long to ſee thee*, ſaith *David*, *for thy loving kindneſſe is better then life*; it is impoſſible for a man to cleave to his life? much more to that which is better then life: the light is ſo clear, it cannot but ſee and wonder at grace; the good is ſo ſweet, it cannot but taſt and accept what God ſo freely offers; and therefore the poor Canaanitiſh woman, *Mat.* 15. could not be driven away, though Chriſt bid her in a manner be gone; but ſhe made all the objections againſt her arguments for her (as uſually faith doth, when under this ſtroak of the Spirit) *The violent take the Kingdome of heaven by force*; the Spirit puts a neceſſity upon them, and irreſiſtably over-powers them, and this is the cauſe of it. Pſa. 36. 7.

And is not this matter of great conſolation to all thoſe who feel themſelvs utterly unable to beleeve? you

you think the *Lord* would give peace and pardon, life and mercy, if I could beleeve; Oh conſider the *Lord* hath overtaken in the Covenant of Grace to worke in all his the condition of the Covenant, as well as to convey thee good of it. *Ier.* 31. 31. 32. 33. 34. He hath done this for others by an irreſiſtible power, *Heb.* 12. 1. 2. *Looke up to Jeſus the author and finiſher of your faith, hee came out of his Fathers boſome, not only to give life by his death, but to enable his to eat and cloſe with him by Faith, that they might never dye, Iohn 6. 50,* ſo the *Lord* may work it in thee; it is true alſo, he may not, yet it is unſpeakable comfort to conſider, that if the *Lord* had put it over unto thee to beleeve, it is certain thou ſhouldſt never have beleeved, but now the work is put into the hand of Chriſt; that which is impoſſible to thee, is poſſible, nay eaſie, with him; he can comprehend thee, when thou canſt not apprehend him: this is exceeding ſweet when thy body is ſick, & ſoul is deſerted, incredible things to be beleeved, are propounded, an impoſſible work to thy weakneſſe urged, upon pain of Gods ſoreſt & moſt unſpeakable wrath; to conſider it is not in me, but in the *Lords* own hand, and it is his office, his glory to work faith, and as the Apoſtle ſpeaks, *to ſhew mercy unto them that are ſhut up*, not only *under ſin*, but alſo *unbelief*; *Rom.* 11. 32. But why hath the *Lord* made thee feel thy inability to beleeve? truly the end of our wants is not to make us ſin and ſhift for our ſelves, but to ask and ſeeke for ſupply, and the end of the continuance of thoſe wants is, that we ſhould continue to ask and ſeek. And doſt thou think thou ſhalt ſeek to the *Lord* by his own hand to create faith, & fetch thee in, and will not the *Lord* take his time to work it? *He that beleeves*, ſaith the Apoſtle, *Rom.* 10. 11, *ſhall not be aſhamed*; why ſo? *becauſe the Lord*,

Lord, ſaith he, *who is over all, is rich unto all that call upon him, ver.* 12. If thou haſt not a heart, ſhut up from asking of it; the Lord who hath power, hath not a heart ſhut up towards thee from working it.

But withall be thankfull exceedingly, all you whoſe hearts the Lord hath drawne and overcome; he came to his owne people the Jewes, and would oft have gathered them, but they would not, and therefore he forſook them, and left their habitations deſolate; Oh how oft would the Lord have gathered you, and you would not! yet the Lord hath not forſaken you, but called you in whether you would or no; the Lord hath taken many a man at his firſt word, and left him at the firſt repulſe, ſhaken off the duſt of his feet againſt him preſently, *Mat.* 10. 14. without any more intreaties to accept of mercy; yet thou haſt not onely refuſed, but even crucyfied the Sonne of God, yet he hath not been driven from thee, but his bowels have been oft kindled together, when hee hath beene ready to give thee up: when thou haſt beene under the hedges, and in the high wayes that lead to death, and didſt never think of him, nor didſt deſire him, yet he hath compelled thee to come in; he hath made thee feel ſuch an extream need of him, and made himſelfe ſo exceeding ſweet, that thou haſt not beene able to reſiſt his love, but to cry out, Lord thou haſt overcome me with mercy, I am not able to reſiſt any more, nay which is more wonderfull, when thou haſt beene gathered, and gone from him, and loſt thy ſelfe and him alſo againe, and it may be haſt been offended at him; yet he hath gone before thee into *Galilee*, and gathered thee up when thou haſt been as water ſpilt upon the ground; what ſhould bee the cauſe of this, but onely this? the worke of faith lies upon him, both to begin and finiſh; he muſt

gather in all his loſt ſheep, and therefore he hath put forth an irreſiſtable power of his Spirit upon thy heart which muſt carry thee captive after him.

Object. I am afraid my faith hath been rather preſumption, a work of my own power, then faith wrought by the Spirits power; how may I diſcern that?

Anſw. 1 If you are wraptup in Gods Covenant, if any promiſe be actually yours, it is no preſumption to take poſſeſſion by faith of what is your owne; doſt thou ſeriouſly will Chriſt, and reſolve never to give the Lord reſt, untill he give thee reſt in him? then ſee, *Rev.* 22. 17. *Whoſoever will let him, take of the water of life.* Doſt thou thirſt after Chriſt? then read *Eſay* 55. 1. 2. 3. *John* 7. 37. *If any man thirſt, let him come unto me and drinke.* When Chriſt *ſaw their faith, Mat.* 9. 1. 2. What ſaid he? *Son be of good cheere, thy ſinnes be forgiven,* the word ſignifies, *be confident.* It is no preſumption to beleeve pardon of ſinnes now thou art come unto me, not onely for the healing of thy body, but eſpecially for pardon of ſinne. It is the great ſin of many Saints, when they doe thirſt, and beleeve, and come to Chriſt, and ſo are under the promiſe of grace; yet they thinke it preſumption now to beleeve and take poſſeſſion of all thoſe Treaſures that be in Chriſt, but looke that the Lord ſhould firſt make them feele, and then they will beleeve; whereas faith ſhould now receive and drink in abundantly of the fulneſſe of Chriſt: ſhall it be accounted preſumption for any man to eat his own bread, and drinke his own drink, and put on his own cloathes? the promiſe makes Chriſt and all his benefits your own, therefore it is no preſumption to apply them.

2. Suppoſe you cannot finde your ſelfe within any promiſe, and you ſee no reaſon to beleeve, onely you have the Lords call and command to beleeve; doe

doe you now in conſcience and obedience to this command, or to Gods invitation and intreaty in the Goſpel, beleeve, becauſe thou dareſt not diſhonour God by refuſing his grace? thou doſt therefore accept of it, this is no preſumption, unleſſe obedience be preſumption; nay, the moſt acceptable obedience, which is the *obedience of Faith*, *Iohn* 6. 38. For what was the ground on which thoſe 3000. beleeved? *Acts* 2. 38. 39. &c, *Peter* ſaid, *Repent that you may receive remiſsion of ſinnes*; now what followes? *they that gladly received the word, were baptized*: O that word, *repent*, *i.e.* as *Beza* expounds it, return to God and come in, was a moſt ſweet word to them, and therefore they received it; this was no preſumption, either for *Peter* to exhort them to repent, or for them to take the Lord (as that godly man ſaid) at his firſt word. I know there is a ſubjection to the Goſpel ariſing onely from ſlaviſh feare and carnall hopes, *Pſal.* 66. 3. *Pſa.* 18. 44, this may be in preſumptuous reprobates, but there is a ſubjection ariſing from the ſenſe of the ſweetneſſe and exceeding goodneſs of Gods call and promiſe, *Pſal.* 110. 2. 3. As a woman that is overcome with the words of her loving ſuitor, the man is precious, and hence his words are very ſweet, and overcome her heart to thinke, why ſhould ſuch a one as I be lookt upon, by one of ſuch a place? it is no preſumption now, but duty to give her conſent: ſo it is here; when the *Lord* is precious and his words [Oh accept me, O come to me] are exceeding ſweet; and hereupon out of obedience gladly yields up it ſelfe to the *Lord*, takes poſſeſſion of the Lord, this is no more preſumption, then to ſanctifie a Sabbath, or to pray, or hear the Word, becauſe the *Lords* commands are herein very ſweet.

If Repentance accompanies Faith, 'tis no pre- 3.

3. ſumption to beleeve; Many know the ſin, and hence beleeve in Chriſt, truſt to Chriſt, and there is an end of their faith; but what confeſſion and ſorrow for ſin, what more love to Chriſt followes this faith? truly none; nay their faith is the cauſe why they have none; for they thinke, if I truſt to Chriſt to forgive them, he will doe it, and there is an end of the buſineſſe. Verily this hedge faith, this bramble faith that catches hold on Chriſt, and pricks and ſcratches Chriſt by more impenitency, more contempt of him, is meere preſumption, which ſhall one day be burnt up, and deſtroyed by the fire of Gods jealouſie. Fie upon that faith that ſerves onely to keep a man from being tormented before his time. Your ſins would be your ſorrows, but that your faith quiets you. But if faith be accompanied with repentance, mourning for ſinne, more eſteem of Gods grace in Chriſt, ſo that nothing breaks thy heart more then the thoughts of Chriſts unchangeable love to one ſo vile, and this love makes thee love much, and love him the more; as thy ſinne encreaſeth, ſo thou deſireſt that thy love may encreaſe, and now the ſtreame of thy thoughts runne, how thou mayeſt live to him that dyed for thee. This was *Maries* faith, who ſate at Chriſts feet weeping waſhing them with her Teares, and *loving him much, becauſe much was forgiven*; who though ſhe was accounted a preſumptuous woman by *Simon*, and Chriſt himſelfe ſuffered in his thoughts, for ſuffering of her to come ſo neare unto him; yet the Lord himſelfe clears her therein, and juſtifies her before God and men: many a poore beleever thinks, If I ſhould beleeve, I ſhould but preſume, and ſpin a ſpiders web of Faith out of my owne bowels: and hence you ſhall obſerve, this not beleeving ſtops up the work of repentance, mourning and

and love, and all chearfull obedience in them; and on the contrary, if they did beleeve, it would bee with them as themſelves thinke many times, If I knew the *Lord* was mine, and my ſinnes pardoned, Oh how ſhould I then bleſſe him, and love him, and wonder at him! how would this breake my heart before him! &c. Now I ſay, let all the world judge, if that which thou thinkeſt would be preſumption, be not rebellion, becauſe it makes thee worſe, and ſtops up the Spirit of grace in thee. Whereas that Faith which lets out thoſe bleſſed ſprings of ſorrow, love, thankfulneſſe, humbleneſſe, &c. what can it be elſe but ſuch a ſaving faith as is wrought by the Spirit, becauſe it lets in the Spirit more abundantly into a dry and deſolate heart?

2. The Subject or matter of Faith.

This is the ſecond thing in the deſcription of Faith, the ſoul of an humbled ſinner is the ſubject or matter of Faith. I doe not meane the matter out of which Faith is wrought, (for there is nothing in man out of which the Spirit begets it) but that wherin Faith is ſeated. I meane alſo the habit of Faith, not the principle of it; for that is out of man in the Lord Jeſus, who is therefore called *our hope*, as well as *our ſtrength*; the ſoule therefore is the ſubject of Faith, called *the heart*, *Rom.* 10. 9. compared with *Matth.* 6. 21. for we cannot goe or come to Chriſt in this life with our bodies, we are *here abſent from the Lord*, 2 *Cor.* 5. but the ſoule can goe to him, the heart can be with him, as the eye can ſee a 1000 miles off, and receive the ſpecies or image of the things it ſees into it, ſo the ſoule enlightned by faith, can ſee Chriſt afar off, it can long for, chooſe, and reſt upon the *Lord* of life, and receive the lively Image of Chriſts glory in it; 2 *Cor.* 3. *ult.*

If Christ were present upon earth, the soule (not the body) onely could truly receive him; Christ comes to his Elect onely by his Spirit, and hence our spirits only are fit to receive him and close with him; thousands hear Christ outwardly, that inwardly are deafe to all Gods calls, their spirits see not, tast not, feele not; it is therefore the *soule* that is the subject of Faith: and I say it is an *humble empty* soule which is the subject; for a full, proud, broken spirit cannot, nay will not receive Christ, as we have proved; and therefore *Luke* 14. the servant is commanded to bid the *poor, halt, and blind, and lame to, come in*; they would not make excuses as others did: they that were stung to death with *fiery Serpents*, were the only men that the *brasen Serpent* was lifted up for them *to looke upon*, and to be *healed*, *Iohn* 3.14. and therefore the promise doth not run, *If any man have wisdom let him aske it*, but *if any man want wisdom*, *Iam.* 1. 5. so if any man want light, life, want peace, pardon, want Christ and his Spirit, let them aske, and the *Lord* will give, away with your money if you come to these waters to buy, and take *freely*; *If any man would be wise, let him be a foole*, (saith the blessed Apostle) an empty nothing; a soul in a perishing, helplesse, hopelesse condition, is the subject of faith; such only feel their need of Christ, are glad at the offer of Christ, and therefore such only can and will receive Christ, and come unto Christ by faith: and truly if we had but hearts, the consideration of this might be ground of great comfort and confidence unto all Gods people, whose soules come unto Jesus Christ, for that which was in *Thomas*, *Ioh.* 21. is in all men naturally, if we could see Christ with our eyes, and feel him with our hands, and embrace him (as *Mary* did) with our arms, if we could hear himself speake, we could

then

then beleeve as they ſaid, *if hee will come from the croſſe*, ſo we ſay, if he will come downe from heaven thus unto us, we will *then* beleeve; if we want this we feare wee may be at laſt deceived, becauſe we want ſenſe, and cannot come to cloſe with our eyes and hands the objects of our faith; but Oh conſider this point, wee are made partakers of Chriſts life, and ſalvation by him, onely, yet certainly by faith, Now this faith is not by ſeeing him with our eyes, coming near to him with our bodies, but coming to him with our ſoules; the ſoule is the ſeat of faith. Now this you may doe, though you never thus ſaw him, *whom though you ſee not, yet beleeving you rejoyce*: this coming of the ſoul to Chriſt, doth make a firmer union between thee and Chriſt, then if thou were bodily preſent with him in Heaven. For many touched and crowded him, that never were truly united to him, or received vertue from in him. If our ſouls were in the third Heaven with Chriſt, who of us would then doubt of our portion him? I tell you if our ſouls goe out of ſin and ſelfe, unto Chriſt Jeſus, and there reſt, this makes you nearer to him, then if your ſoules were under his wing in the higheſt Heavens. The poore Sea-man when he is near dangerous ſhores, when he cannot goe down to the depth of the Sea to faſten his Ship, yet if he can caſt his Anchor twenty or forty fathom deep, and if that holds, this quiets him in the foreſt ſtormes; when we are toſſed and cannot come to Chriſt with our bodily preſence, yet if our ſoules can come, if our faith our anchor can reach him, & knit us to him, this ſhould exceedingly comfort our hearts.

Act. 10. 43.

1 Pet. 1. 8.

Iohn 6. 64. 65.

Heb. 4. 18. 19. 20.

Object. How, and where ſhould my ſoul come to Chriſt, who is now abſent from me?

Anſw. Chriſt comes to you in his Word and Covenant

of Grace, there is his Spirit, his truth, goodneſs, love, faithfulneſſe; receive this, you receive him; embrace this, you embrace him; as among our ſelves, you ſee great eſtates are conveighed and ſurrendred by Bond and Writings. *Acts* 2. 41. When they received *the word*, they received *Chriſt*, *Iohn* 15. 7. *If my words abide in you*, *i.e.* If I abide in you by my words, you ſhall be fruitfull.

By the Word let thine eye pitch upon the perſon; doe not onely account the Promiſe true, but with *Sarah*, account *him* faithfull who hath promiſed; and then let thy heart roll it ſelfe upon that grace & faithfulneſſe revealed in this word, lean upon the breaſt of this beloved: and thus the ſoule by the chariot wheels and wings of the Word, is profeſſor of Chriſt in it, and carryed up to Chriſts Croſſe, as dying, *Gal.* 3. 1. and from thence to his glory in his kingdom by it, *Heb.* 10. 19. 12. As a man that gives a great eſtate by ſome writing to us, wee beleeve it as if hee were preſent; and by this wee doe not only beleeve the writing to be true, but the man to be faithfull & loving to us; and hereupon our hearts are carryed after the man himſelf, though afar off from us. Thus we aſcend to Chriſt in the cloud of faith; as *Jacob*, though he could hardly beleeve, yet as ſoone as hee was perſwaded *Joſeph* was yet alive, his ſpirit preſently revived, & it was immediately with him, before his body came to him: ſo 'tis with faith; the ſoul goes unto Chriſt, before our bodies & ſouls both together ſhall have immediate communion with him.

H. b. 11 11.

3. The form of Faith.

This is the third thing in the deſcription of Faith; the coming of the whole ſoul out of it ſelf unto Chriſt is the form of Faith, and that wherein the life and eſſence of it conſiſts, & which doth difference is from all other graces of the Spirit. The firſt act of faith, as it

it unites us to Christ, is not assurance that he is mine, but a coming to him with assurance, and hereby he is become mine. *Come unto the waters*, and *so buy wine and milk, i. e.* now make them your own. The *weary and heavy laden* shall not *have rest*, unless they come to *Christ* for it. Faith doth nothing for life, (for that is the law of works) it only receivs him who hath done all for it, it comes out of all it hath or doth, (like *Abraham* that left his servants behinde him, when he went up to God in the Mount) unto Christ for life. Conceive it thus; *Adam* had a principle and stock of life in himselfe, in his own hand, and therefore was to live by this, to live of himself, & from himselfe, and therefore had no need nor use of faith; he lived by the law of works; which the Apostle sets in a direct opposition to the *Law* of Faith, but *Adam* being now faln, hath lost his life, and became not like the man that fell among theeves betwixt *Jerusalem* & *Jericho*, stript, wounded, & half dead, but *wholly dead*, *Eph.* 2, 1. so that let any man seek life from himself, it's impossible he should live: for if there had been a law that could have given life, our righteousnesse should have been thereby, *Gal.* 3. 21. Hence it followes, If any man will have life, hee must goe out of himselfe to another, *viz.* the Lord of life for it, *Iohn* 5.40. *Iohn.*6.27.28.29.

Isa.55.1 1.2. Mat.11. 28.

Now observe it, this very coming, this very motion of the soul to Christ, (a grace which *Adam* neither had, nor had power to use) is Faith; the Spirit of Christ moving or drawing the soul, the soul is thence moved, and comes to Christ, *Iohn* 6.64.65. The soul by sin is averted from God, and turns his back upon God; the turning or coming of the soul (not unto duties of holinesse, for that is obedience properly, but) unto God, in Christ againe, is properly and formally Faith. All evill is in mans selfe, and

and from himſelfe; all mans good is in Chriſt, and from Chriſt. The ſouls of all Gods elect, ſeeing theſe things, forſake and renounce themſelves, in whom & from whom is all their evil, and come unto Chriſt, in whom & from whom is all their good. This motion of the ſoule between theſe extreams, through that vaſt & infinite diſtance that is between a ſinfull wretched man, and a bleſſed Saviour, is faith; for by faith principally we *paſſe from death to life, Ioh.* 5.24. The ſoul of a poor ſinner wounded and humbled; ſometime knowes not Chriſt, and then cryes out, as thoſe, *Acts* 2.37. *What ſhal I do?* Whither ſhall I go? ſometimes dares not, ſomtimes cannot, it hath no heart to ſtir or come, it therefore looks up, and longs, and goes unto the *Lord* to draw it, like poor *Ephraim, Ier.* 31.18. *Oh turn me Lord and then I ſhall be turned, Lam.* 5.21. and this is loweſt and leaſt degree of Faith. But at ſome other time, the ſoul mourning for want of the Lord, the Lord comes unto it with great clearneſſe, glory and ſweetneſſe of grace & peace; and hence the ſoul cannot but come & cloſe with him, and cry *Raboni*, and ſay, Oh Lord, it is thy good pleaſure to have reſpect to ſuch a clod of earth, to tender ſuch riches of grace to one ſo unworthy, and to bid, nay to beſeech me to come & take? Lord behold I come: This is faith. Would you have a proof of it? Conſider therefore theſe particulars, 1. Conſider theſe Scriptures: *Ioh.* 6.35. *I am the bread of life, hee that cometh to me ſhall never hunger, and he that beleeveth in me ſhall never thirſt.* Where you ſee *comming to Chriſt* and *beleeving in Chriſt* are all one. So *Iohn* 7.37. *In the laſt day of the feaſt the Lord Chriſt cryes out with much vehemency, If any man thirſt, let him come unto me and drinke.* Now in the next *ver.* 38. our Saviour expounds this *coming*; for ſaith he, *He that beleeveth on me, out of his belly, &c.* So

So to come to Christ, as upon this to drink in of Christs fulneſſe, is beleeving in Christ. So *Heb.* 11. 6. the Apoſtle ſaith, *Without faith it is impoſſible to pleaſe God*; and then in rendring the reaſon of this, explaines what he meant by *faith*, *viz.* to be our coming unto God, upon a double teſtimony, *beleeving* firſt *that he is*, ſecondly, *that he is a rewarder of them that ſeeke him diligently*, or (which is all one) who do come unto him. So *Ioh.* 1. 12. *So many as received him*, (which is all one with coming) *he adopted them as ſons, even to them that beleeve in his name.* And hence we ſhall obſerve, that the Scripture doth not attribute our righteouſneſs & life to our beleeving *of* Christ, but to our beleeving *on* Christ, *in* Christ, (a phraſe peculiar to heavenly language, and therefore not found in any humane Writer) becauſe it is not the bare beleeving of a teſtimony that ſaveth us, unleſſe we ſo beleeve it, as to beleeve in Christ which cannot be but by comming to him, and as it were in him, or into him, our union with Christ being made compleate hereby.

2. That upon which the Lord promiſeth life, and ſalvation, and mercy, cannot be workes, but faith, *Gal.* 3. 21. *Heb.* 11. 6. but throughout all the Old and new Teſtament, the *L*ord promiſeth life and ſalvation to commers, or to them that return, *Ier.* 3. 12. *Ex.* 33. 19. *Ioel.* 2. 12. 13. *Heb.* 7. 25. *Ioh.* 5. 40.

3. If unbelief be nothing elſe but a departing from God, faith can be nothing elſe but a comming unto God: but that is the nature of unbeliefe. *Heb.* 3. 12. *Heb.* 10. 38. *Ioh.* 6. 64. 65. 66. 67. 68. 69. *Ioh.* 12 37. 38. 39. 40. The *L*ords great plot is to gather all his elect under the wings of Christ, *Matth.* 23. 37. *Eph.* 1, 9. 10. and therefore cals them to come under them by the voyce of the Goſpel. The coming under them therefore can be nothing elſe but faith, the

the proper obedience to the Goſpel, as workes are under the voyce of the Law. Thus Faith is the comming of the ſoul to Chriſt. But you will ſay, Did not many come to Chriſt that were never ſaved by him?

Yes, many came to him with their bodily preſence, that were excluded from him, *Iohn* 6. 36.

But you will ſay, Doe not many mens ſouls come, are not many mens hearts moving towards Chriſt, and yet excluded from Chriſt? Doe not many cry Lord, Lord? are not many enlightned and taſte of this heavenly gift, and yet fall away? I confeſſe 'tis very true; and therefore it is ſet down in this deſcription of Faith, that it is the comming of the whole ſoul unto Chriſt. Never did any yet come to Chriſt and receive him with their whole ſoules, with all their hearts, but they had fruition of him, and bleſſednesse by him; Faith therefore is not the comming of the ſoul, but the coming of the whole ſoule unto Jeſus Chriſt; and this you may be eſtabliſht in upon theſe grounds.

1. The Scripture expreſly calls for this, *Pro.* 3. 5. *Truſt in the Lord with all thy heart*, *Acts* 8. 37. *If thou beleeveſt with thy heart thou ſhalt be ſaved* *Ioel.* 2. 13. *Turne unto the Lord with all your hearts*, *Ier.* 29. 13. *You ſhall finde the Lord when you ſeeke him with your whole hearts.* As when we have a great gift to beſtow, and we ask a poor man to whom we intend to give it, whether hee will accept of it or no? Yes, ſaith he, with all my heart; ſo 'tis here, the Lord askes thoſe he intends to beſtow his Son upon, and ſaith to them, You have lived thus long without him, and thus long abuſed him, will you now have him, and accept of him? Yes Lord with all my heart; this is all the Lord requires. Doth the Lord require no more of me, but to come? Lord, this voyce is moſt ſweet, I come with all my heart, I come.

2. Be-

2. Becauſe Chriſt is worthy of the whole heart, *all* muſt bee ſold away to buy this *field*, this *treaſure*, Mat. 13, 44. *He that loveth father or mother more then me, is not worthy of mee.* A filthy luſt, a baſe harlot hath had thy whole heart, and doſt thou thinke the Lord Chriſt will have it divided? is not one heart too little for him? are not ten thouſand ſouls to few to embrace him, or cleave to him? 3. Becauſe without this your coming to him is but faigned, *Ier.* 3. 10 *They return to me not with their whole heart, but faignedly*, To cleave to Chriſt and a luſt, to Chriſt, and a proud heart, cannot be unfaigned Faith, to goe to your luſts in time of peace, and fly to Chriſt in times of extreamity, is damnable hypocriſie. When conſcience troubles you, you then goe to Chriſt to eaſe you, and when your unruly wills and luſts troubles you, you goe to the world to eaſe you, and ſo your hearts are divided, and you come not wholly and onely unto Chriſt for reſt. Beleeve it, it is ſuch a Faith by which you may, as *Samuel* did on *Sauls* garment, take hold of him, but the Lord will never take hold of you. Set a branch in the ſtock, if it ſtayes looſely in it, it will wither in time; and this is the great cauſe of withering Chriſtians, and of ſo many Apoſtates in theſe evill times. Thoſe that came to Chriſt, *Iohn* 6. and followed him for a time, but afterward fell away, *ver.* 66. what was the reaſon of their fall? *viz.* when they were offended at Chriſt, they knew whether to go from Chriſt; but what ſaith *Peter*? *Lord, Whither ſhould we go? ver.* 68. If you lay the pipes that are to convey water from a full fountain, but one foot, or one inch ſhort of it, there cannot bee any water derived from thence. Oh beloved, what is the reaſon, that many a mans faith doth him no good, derives no life, ſpirit, bloud, efficacy, peace, power from the Lord Jeſus?

is it becauſe Chriſt is a dry Chriſt, and unwilling to communicate? No, no, the wound is in their faith, that pipe is laid but halfe way to him, they fall one foot ſhort of him, their ſouls come, but their *whole* ſoules doe not come to him, and hence they never reach Chriſt; they lye not in Chriſt, and therefore receive not from Chriſt, Chriſt is precious, (here there ſouls come) but not exceeding precious, *preciouſneſſe* it ſelfe, as the word is, 1 *Pet.* 2.7. (here the whole ſoul doth not come) they cleave to Chriſt, & reſt upon Chriſt, (here their ſouls come) but they cleave not to *Chriſt* only, (thus their whole ſouls do not come. (4. If the whole ſoul by unbeleef departs from God, then the whole ſoul muſt returne and come again unto God

Pſal. 62.5.

5. If the want of this be the great cauſe why men are rejected of God, then the whole ſoule muſt return to him: but this is the cauſe why all men under the meanes are rejected of God. *Iſrael would none of me, i. e.* would not be content alone with mee, would not *take quiet contentment in me,* (as the Hebrew word ſignifies) the Lord was not good enough for them; but their hearts went out from him to other things, and therefore *the Lord gave them up to their own hearts luſt, and they walked in their own counſels.* The woman that forſakes the guide of her youth, and ſets her heart as much upon other men as her husband, is an Adultereſſe, for which only ſhe ſhall have a bill of divorſe.

Pſal. 81 12,13.

6. Becauſe as the Goſpel firſt reveales Chriſt to the minde, and then offers him to the will, ſo faith which runs parallel with the Goſpell, firſt ſees Chriſt, (there the mind, one part of the ſoul, goes out) then receives Chriſt gladly, (there the other part, the will, goes out) & ſo the whole ſoul comes to Chriſt. The Goſpel comes to all the Elect, firſt in great

great clearnes & evidence of the truth of it, 1 *Thes.* 1.5. to which the understanding assents, and is perswaded of; secondly, in great grace and goodnesse, surpassing beauty and sweetnesse, *Lam.* 3.24. with which the will is drawn, & so the whole soul comes unto Christ: for the Gospel is not only true, but glad tidings to all the elect, especially when humbled at Gods feet, 1 *Tim.* 1.15. *in whom*, saith the Apostle, *Eph.* 1.12.13. *you beleeved, after that ye heard the word of truth*, (there is the object of the understanding) *the Gospel of your salvation*, (there is the goodnesse of it, the object of the will) so that the whole soul is drawne to Christ in the work of faith. Hee that understands how *liberum arbitrium* may be in two faculties, must not wonder, if one grace be seated in both faculties of understanding & will; no grace can be compleatly seated in divers faculties, but gradually, and imperfectly it may; the work of faith is not compleat, when the understanding is opened only to see & wonder at the mistery of mercy in the Gospel; but when the will adheres & claspes about that infinite and surpassing good it sees, then it is perfected and not before, *Ioh* 6.40. And this is the reason why saving faith (as it is called) doth not look only to a bare testimony and assent unto it, as humane faith doth; because in the Gospel not only divine truth is propounded to the minde to assent unto; but an infinite and eternal good is offered to the heart and will of man to embrace, and thence it is that it is not sufficient for a Christian to beleeve God or to beleeve Christ, but he must also beleeve in him, or else he cannot be saved; the object of beleeving of him being *verum*, or truth; the object of the second, *bonum*, or good: take heed therefore a poor lost sinner, undone in its owne eyes for ever, not knowing what to do, unlesse it be to lye down,

and

and lye ſtill at Gods feet as worthy of nothing but hell; what doth the Lord now doe? the Lord Chriſt by his Goſpell firſt lets in a new light, and it ſees the Lord Jeſus there bleeding before its eyes, and held forth as a propitiation to all that beleeve, to all that come to him; the minde ſees this myſtery, this exceeding rich grace and free mercy, and thinkes happy are they that ſhare in this mercy, but will the Lord look upon ſuch a nothing as I? can ſuch infinite treaſures be my portion? the Lord therefore calls and bids him come away and enter into the poſſeſſion of it: Thy ſins indeed are great, ſaith the Lord, yet remember, bloud-thirſty *Manaſſeh*, perſecuting *Paul*, was pardoned; Nay remember my grace is free, for whoſe ſake I invite thee: I beſeech thee to come in, thy wants indeed are many, yet remember that thou haſt therefore the more need & more cauſe to come, and that it is I that have made thee empty & poor on purpoſe, that thou mighteſt come: it is true, I have an eternal purpoſe to exclude many thouſands from mercy, yet my purpoſe is unchangeable, never to caſt off any that doe come for it; I never did it yet, I will not do it unto thee, if thou doſt come: it is true many may preſume, yet it is no preſumption, but duty to obey my great command; and it is the greateſt ſin that ever thou didſt, or canſt commit; now to reject it, and refuſe this grace: come therefore poore, weary, loſt, undone creature. Hereupon the heart and will come, and reſt, and roll themſelves upon theſe bowels, and there reſt, thus the whole ſoul comes, & this I ſay again is Faith. Juſt as it is with the load-ſtone drawing the iron, who would think that iron ſhould be drawn by it? but there is a ſecret vertue coming from the ſtone which drawes it, and ſo it comes and is united to it; ſo who would think that ever ſuch an

iron

iron heavy earthy heart ſhould be drawne unto Chriſt? yet the Lord lets out a ſecret vertue of truth and ſweetneſſe from himſelf, which drawes the ſoule to Chriſt, and ſo it comes.

May not the conſideration of this bee of great conſolation to thoſe that want aſſurance, and therefore thinke they have no faith? Oh remember that if thou commeſt unto Chriſt, as that poore woman of *Canaan*, ſhee had no aſſurance ſhee ſhould be helped of Chriſt, nay Chriſt tells her to her teeth, that hee would cot *caſt childrens bread* to ſuch *dogs*, yet ſhee came to him, and looked up to free mercy, and claſpt about him and would not away; you will ſay, Was this Faith? yes, our Saviour himſelfe profeſſeth it before men and Angels, *Oh great is thy faith*, *Matth.* 15. 28.

So I ſay unto all you poore creatures whom the Lord hath humbled, and made vile in your owne eyes, unworthy of childrens bread as dogs; yea you look up unto, and reſt upon mercy with your whole heart; this is precions Faith in the account of Chriſt.

But how ſhall I know when the whole ſoule comes to Chriſt? *Object.*

When the eye of the ſoule ſo ſees Chriſt, and the heart ſo embraceth and reſteth upon Chriſt, as that it reſteth in Chriſt, as in its portion and all-ſufficient good: many reſt upon Chriſt that do not reſt in him, that is, that are not abundantly ſatisfied with him; and hence their ſouls go out of Chriſt to other things to perfect their reſt, & ſo their hearts are divided between Chriſt and other things; O *fear* this, ſaith the Apoſtle, *leſt there being a promiſe left us of entring into his reſt, any of you fall ſhort of it*; for (ſaith he) *we that have beleeved do enter into reſt, ver.* 3. ſo ſay I to you; of all deluſions, fear this, leſt when you come *Anſw.* Heb. 4. 1.

to Chriſt, and reſt upon Chriſt for life and ſalvation, that you reſt not in Chriſt : *I tell you,* ſaith Chriſt to thoſe that came to him, and were conſtant followers of him, *Iohn 6.53. Except you eat the fleſh & drinke the bloud of the Son of God, you have no life in you*; what is this eating and drinking? verily, ſipping and taſting is not properly eating and drinking, taſting your meat will not ſatisfie you, and therefore will not nouriſh life in you; to eate and drinke Chriſt is to receive him, as to ſatiate and ſatisfie the ſoule with him : to quench all your deſires, your hungring and thirſting in him; untill thy ſoule ſaith, as he ſaid in another caſe, *it is enough that Joſeph lives,* ſo Lord I have enough now I have this love, this grace of Chriſt to be my portion; now you reſt in Chriſt. For if there be ſome great good a man enjoyes, if there be any good wanting in it, it is not poſſible that his whole heart ſhould be ſet upon it : *Ex: gr:* a man hath food, but if he wants cloths, and his bread will not cloath him, his whole heart will not be ſet upon his food, but upon that which may cleath him alſo : ſo on the contrary if there be an eminent good, where in hee findes all in one, no good out of it, that is wanting in it; it is certaine that the whole ſoule is carryed after this good; ſo it is here, when the ſoul ſo comes to Chriſt, as that it comes for all good to him, and ſo findes all good in him, that hee now onely ſupports the ſinking ſoul, verily the whole ſoule is now come, becauſe as it felt before it came all wants and evills out of him, ſo now it finds all fulneſſe in him, and whither ſhould the whole ſoule be carryed but after ſuch a good? when the Lord calls to the ſoule to come and take all with nothing, take all or nothing. And hereupon it comes and drinkes, as it is *John 7.37.* ſatisfying it ſelfe there and profeſſing, Lord I now deſire no more,

more, I have enough. Oh brethren, what faith there is among men at this day I cannot tell, but this I am ſure was *Abraham* faith, *Gen.* 17. 1. and *Davids* faith. 2 *Sam.* 23. 5. and *Peters* faith, *John* 6. 68, and *Pauls* faith, *Phil.* 3. 8. 9. *Gal.* 6, 14. When the ſoule thus reſts upon the rock Chriſt, *the gates of hell* may *avail*, but never *prevail* againſt ſuch a one: he that hath ſet the whole world at his heels, and ſold himſelfe out of all for this pearl, and this abundantly recompenceth all his loſſes, ſuch a one hath Chriſt his owne, and ſhall never be deprived of him again; the Lord never gives his elect any reſt out of Chriſt, that they may finde reſt at laſt in Chriſt. When thus the ſoule is entered into reſt, the whole ſoul is drawn here, and this is the great reaſon why many men famous in their generations and times in the eyes of others for Faith; yet rotten at the heart, and thence turn Apoſtates, one proves covetous, another ambitious, another voluptuous, another growes conceipted, another growes contentious, another growes formall. What is the reaſon of this? verily they did reſt upon Chriſt, but did never finde reſt in Chriſt, and therefore their whole ſoule never came to him; Chriſt after ſome time of profeſſion grew a dry and common Chriſt unto them, though at firſt they wondred at him, and hee was very ſweet unto them; and hence they departed from him, as from an empty dry pit in Summer time, where they found nothing to refreſh them: but the Lord Jeſus carryes it towards all the faithfull; as *Elkanah* did towards *Hanah*; though ſhe was in a fit, much vexed and troubled for want of children, yet becauſe he loved her exceeding dearly, hee quiets her againe with this, *Am not I better unto thee then ten ſonnes?* ſo though they may be unquiet for ſome odde fits for want of many things, yet becauſe Chriſt loves them, he brings

them back unto their reſt, ſaying, *Am not I better then all friends, all creatures, all abilities, all ſpiritual created excellencies?* and hereby they find reſt to their ſoules in him again.

Object.

But is there any Beleevers heart ſo knit unto Chriſt but that there is a heart alſo after other vanities? doe they finde ſuch reſt in him, as that they finde no diſquietneſſe? is there not an unregenerate part and much unbeleef remaining? is any mans faith made perfect that the whole ſoule muſt come, or elſe there is no true Faith?

Anſw.

It is true, there is an unregenerate and a regenerate part in a godly man, but not *a heart and a heart* (the note of a wicked man in Scripture phraſe) there are diſquietings in the hearts of Saints after that they be in Chriſt, even *Solomon* himſelf may ſometime ſeek out of Chriſt for reſt in his orchards and gardens, knowledge and wiſdome; yet there is a great difference betweene theſe that are in the Saints ariſing from the unregenerate part, and thoſe that be in the wicked, ariſing from a heart and a heart, or a double heart; and this difference is chiefly ſeen in two things.

1.

A double minded man, who hath a doule heart, makes not a daily warre againſt that heart which carries him away from reſting onely in Chriſt: for Chriſt quiets his conſcience, and the world comforts his heart. Chriſt gives him ſome reſt; and becauſe this is not full, his heart runs out to the creature, and to his luſts for more; and ſo betweene them both he hath reſt, and he is quieted with this, becauſe hee feeles what hee fought for: and therefore he muſt needs have Chriſt, elſe his conſcience cannot be quiet, and he muſt needs have his luſts, his eaſe, and this world too, elſe his heart is moſt unquiet; but let him have both, he is now quiet, *Micah* 3.11. *The prieſts teach for hire* (there the world quiets them) *yet they will*

will lean upon the Lord too, becauſe this alſo comforts them; what do they doe? do they make warre againſt this wofull frame? No, no, but bleſſe themſelves in it, ſaying, *No evill ſhall come to us*; but a poore beleever whoſe heart is upright, it is true, there are many runnings out of his heart after other vanities, and much unquietneſſe of ſpirit, yet the regenerate part makes war againſt theſe, as Gods enemies, and the diſturbers of the peace of Chriſts Kingdom. *Pſa.* 42. *David* profeſſeth, *his tears were his meat day and night, ver.* 3. *and his heart was wofully ſunk and fallen*, yet what doth he? firſt he chides himſelf; *Why art thou caſt down, oh my ſoul?* and then ſecondly he makes his mone to the Lord of it, *v.* 5. 6. *Lord my ſoul is caſt down, oh Lord pity me*; you ſhall ſee alſo, *Pſa.* 73. 2. his eyes were dazled with the glory of the world and the wicked in it, that he had *almoſt forſaken God*; yet within a little while after he gets into the *Sanctuary of God*, and then loaths himſelfe for ſuch bruitiſh and fooliſh thoughts, and ioſeth with God again, ſaying, *Whom have I in heaven or earth but thee, v.* 25. All the out-runnings of the hearts of the faithful & their diſquietnes of ſpirit therby, make them to returne to their reſt again, and give them the more reſt in the concluſion: *David* was a Bird out of his neſt for a time, & therfore when he conſidered how the Lord had *ſaved his eyes from tears, his ſoul from hell*, returns again, & ſaith, *Returne to thy reſt, oh my ſoul*; *Pſ.* 25. 13. it is ſaid, *his ſoul ſhal dwell at eaſe*, or (as the word ſignifies) *ſhal lodge in goodneſs*; ſome hard worke full of trouble, ſome ſtrong luſt, or ſad temptation, deſertion, affliction, the Lord exerciſeth the ſoul withall for ſome time, and ſo long as the ſoul is in heavineſs and much wearineſſe of ſpirit, as it is, 1 *Pet.* 1. 6. yet when this dayes work is done, when the ſin is ſubdued, & the temptation hath humbled

2. Pſ. 116. 7.

bled him, then a Beleevers ſoule ſhall lodge in goodneſſe; he ſhall have an eaſie bed, and ſoft pillow to reſt on at night; when have the faithfull ſweeter naps in Chriſts boſome, then after ſoreſt troubles, longeſt eclipſes of Gods pleaſed face? when doe their ſouls cleave cloſer to the Lord, then when they are ready to forſake the Lord, and the *Lord* them? Certainly fire is wholly carryed upward, when that which ſuppreſſeth it, makes it at laſt breake out into greater flame; *Peter* falls from Chriſt, yet he is *Peter*, a ſtone cleaving moſt cloſe unto Chriſt, above all other the Apoſtles, becauſe his fall being greater, his faith clave the cloſer to the Lord Chriſt for ever after it: *Solomons heart* certainly never clave ſo unſeparably unto the Lord, as after his fall, wherein he did more experimentally find and feel the emptineſs and vanity of thoſe things, wherein he did imagine before ſomething was to be found; but he that hath a double heart, never enters into reſt, but the longer he lives, the more common Chriſt, his truth, and promiſes grow; they are but fading flowers, whoſe beauty and ſweetneſſe affect him for a time; but they wither before the Sun ſet: and therefore the longer he lives, the leſſe favour hee findes in theſe things, and therefore takes leſſe contentment therein; the Lord Jeſus and all his Ordinances grow more flat and dry things to him, and therefore though at firſt he might *rejoyce* (as *Johns* hearers, *Iohn* 5. 35.) *in theſe burning and ſhining lights*; yet it is but *for a ſeaſon*; at laſt he diſcovers himſelf, not by a renewed returning to his reſt, but by a wearyiſh forſaking of it.

The Raven never returned to the Ark againe, becauſe it could live upon the floating carrion on the waters; whereas the *Dove* finding no reſt there, returns again. Fourthly, the end of Faith.

This is the fourth particular in the deſcription of faith

faith: The whole ſoule commeth to Chriſt, *For Chriſt and all his benefits*; and this is the end of Faith, or of a Beleevers coming unto Chriſt: the end of Faith is ſometimes expreſt by a generall word *Life*, *Iohn* 5.40. but you muſt remember that hereby is meant the Lord of life firſt, and ſo all the bleſſings of life. The fallneſſe and hypocriſie of Chriſts followers appeared in this, *Iohn 6.26. you ſeek me*, ſaith Chriſt, *for loaves*, that was their end; as many a one in theſe dayes if they be in outward miſery, ſeeke unto Chriſt for outward mercy, corn in time of famine, health in time of ſickneſſe, peace upon any tearms in time of warre; and if they be in any inward diſtreſſe, now they ſeeke to Chriſt for comfort and quiet, and ſo like many ſick Patients deſire the Phyſitian, not to have him married to them, but for ſome of his Phyſick onely, to be healed by him: but what ſaith our Saviour to theſe perſons, *ver.* 27. *Labour not for the meat that periſheth*, what ſhould be the end of their labour then? he tels them, *but for that bread that endures to everlaſting life*; what is this bread? ſee the 33.35 & 48. *verſes*, he tels them, *I am the bread of life*; ſeek for me therfore, come for me; and looke as none can have life from the bread, unleſſe he firſt feed upon the bread it ſelf, ſo none can have any life or benefit from Chriſt that comes not firſt to Chriſt for Chriſt. Conceive of this thus: God in Chriſt is the compleat object of Faith under a double notion; Firſt, as ſufficient, in being all wee want unto us; Secondly, as efficient, in communicating all to us, and doing all for us. In the firſt reſpect, he is *Elſhaddai*, in his promiſe; in the ſecond reſpect, he is *Jehovah*, *Exo.* 6.3. in making good his all-ſufficient promiſe; hence faith comes to him for a double end, firſt that he would give himſelf & be all to it; ſecondly, that he would communicate all his bleſ-

ſings and the benefits alſo, and ſo doe all for it. For in the covenant of Grace, the Lord doth not onely promiſe a new heart, pardon of ſin, with the reſt of thoſe ſpiritual benefits, but, alſo himſelfe, *I will bee their God, and they ſhal be my people.* Hence Faith comes firſt for that which the Lord principally promiſeth, *viz.* God himſelf, and then for all the reſt of thoſe heavenly and glorious benefits; and hence it is, if any man come for Chriſt himſelf without his benefits, & regard not the conveyance of them, as the Familiſts at this day doe, who aboliſh all inherent graces, and ſome of them all ordinances, becauſe Chriſt is all to them; or if any come for the benefits of Chriſt without Chriſt himſelf, as many among our ſelves doe, who never account themſelves happy in him, but onely by ſome abilities they receive from him; neither of theſe come with a ſingle eye, nor fixe a right end in their cloſing with Chriſt: you muſt firſt come for Chriſt himſelfe, and ſo for all his benefits.

For eſtabliſhing your hearts in which truth, conſider theſe things.

1. Conſider what drives any man to Chriſt. Is not ſenſe of wants no main thing? now what are a Chriſtians wants, when the Lord hath humbled him? are they not, firſt, want of Chriſt; and ſecondly, of all the benefits of Chriſt? *viz.* righteouſnes, peace, pardon, grace, glory, *Ioh.* 16.9. If therefore the ſouls of all the elect feel a want of both, doth not Faith come to Chriſt for both? *Ioh.* 4. 10. *If thou kneweſt the gift of God,* (*i. e.* the worth of him, and thy want of him) *thou wouldeſt aske, and he would give thee water of life.*

2. What doth the Lord offer in the Goſpel? is it not firſt Chriſt himſelf, and then all the benefits of Chriſt? *Eſay* 9.6.7. *To us a Son is borne, to us a Son*

is

is given; in the receiving therefore of Christ by faith, what should the soul aym at, but that it may have the Sonne himself, and so all his benefits with him?

3. Can any man have eternall life, that not onely hath not the benefits flowing from the Son, but that wants the Sonne himself? I am sure the Apostle expresly affirms it, 1 *Iohn* 5.12. *He that hath the Son hath life, he that hath not the Sonne hath not life*: Faith therefore must come for Christ himselfe: as in marryage the woman consents first to have the man, and so to have all other benefits that will necessarily follow upon this,

4. The happinesse of all the Saints consists in two things: First, union to Christ; Secondly, communion with Christ. Faith therefore pitcheth first upon Christ himself, that it may have sure & certain union to him (for our union is not unto any of the benefits flowing to us from Christ; wee are not united unto forgiveness of sins, nor peace of conscience, nor holines, &c. but unto the person of the Son of God himself) & then secondly, cometh, for the communication of all the benefits arising only from union; as *Paul Phil.* 3.9. 10. esteems *all things dung & loss*, first, *to be found in him, that so he might have his righteousnes* in justification, *& feel the power of his death and resurrection* in sanctification, &c. In one word, Faith first buys the pearl it self, & then seeks to be inriched by it; it finds *the treasure of grace*, glory, peace, mercy, favour, reconciliation in Christ, but then buys the *field* it selfe, that it may have the treasure also, *Mat.* 13.44. The *Lord* Christs great desire is, that *all his might be with him to see his glory*, *Iohn* 24.17. and faith desires first to have him, & be for ever with him, *& so* to partake of that glory: the *Lords* great plot is first to perfect the Saints in Christ, *Col.* 2,10. *ye are compleat in him*; then to make them like to Christ by com-

comunicating life, grace, peace, glory from him, *Col.* 3.3.4. 1 *Ioh.* 3.1.2. Faith therfore firſt quiets its ſelf in him, then ſeeks for life from him; it comes firſt for Chriſt, and then for all the benefits of Chriſt.

Oh that this truth were well conſidered, how would it diſcover abundance of rotten counterfeit faith in the world, ſome ſeeking for peace and comfort, and and catching at promiſes without ſeeking firſt to have the perſon of Chriſt himſelf: *in whom onely all the promiſes are Yea, and Amen.* Others deſpiſing the benefits of Chriſt, eſpecially grace, holineſſe, and life from him; becauſe (ſay they) *Chriſt is all in all* to them. Ask them, Have you any grace, change of heart, &c? tuſh! what doe you tell them of repentance, and faith, and holineſſe? they have Chriſt, and that is ſufficient; they have the ſubſtance, what ſhould they doe now with ſhadowes of Ordinances, Miniſteries, or Sacraments? they have all graces in Chriſt, why ſhould they look either for being of, or evidence from any grace inherent in themſelves? they have a living holy head, but Chriſts body they ſay is a dry Skeleton, a dead carcaſſe, & they are but dry bones; and is it ſo indeed? then look that God ſhould ſhortly bury thee out of his ſight; aſſuredly you that want and deſpiſe the benefits coming from him, ſhal never have part nor portion in him at the great day of Account; *Chriſt* is a Saviour *to ſave men from their ſinnes*; not *to ſave men and their ſinnes*; *Chriſt* is King, and Prieſt of his Church, *holy and ſeparated from ſinnes*, *Heb.* 7. 26. and if you have any part or portion in him, hee hath made you *Kings and Prieſts* alſo to God and his Father, and hath not left you in your pollution, but *waſht you from it in his own blood*, *Rev.* 1.5.6. *The law of God is written on the heart of Chriſt*, *Pſa.* 40.8. with *Heb.* 10.5.6.7. and if ever he wraps you up in the covenant of Grace, he

*he will write his law in your hearts alſo, Heb.*8.10.

Let all deluded Familiſts tremble at this, that in advancing Chriſt himſelfe, and free grace, aboliſh and deſpiſe thoſe heavenly benefits which flow from him, unto all the Elect. Let others alſo mourn over themſelves, that have with much affliction beene ſeeking after Chriſts benefits, peace of conſcience, holineſſe of heart and life, promiſes to aſſure them of eternal glory, but have not ſought firſt to embrace and have the perſon of the Lord Jeſus himſelf.

Oh come, come therefore unto the Lord Jeſus for Chriſt himſelfe, and for all his benefits; I ſay for *All* his benefits. This is that which the Apoſtle prayes for *with bended knees* for the Epheſians, *that they might* (not take in a little, but) *comprehend the height, depth, length, bredth of Chriſts love, that ſo they might be filled with all the fulneſſe of God.* This is that which our Saviour expreſly with much vehemency calls for, *John* 7. 37. *Let all that thirſt come unto me, and drinke*; not *ſip and taſte a little*, as Reprobates and Apoſtates do, *Heb.*6.4.5. but *drinke, and drinke abundantly*, as it is *Cant.* 5. 1. And obſerve it, that upon theſe very termes the Lord tenders grace and mercy, *Rom.* 5. 17. the Apoſtle doth not ſay, *They that receive* a little, but *abundance of grace, ſhall reigne by righteouſneſſe unto eternal life. Open thy mouth wide and I will fill it, Pſal.* 81. 11, 12. And moſt certainly this is one principall difference between the Faith of the Elect and the reprobates, (and if I miſtake not, the principal) the Elect cloſe with Chriſt for that end, for which the Father offers him, which is, that they might poſſeſſe his Son, and all his benefits, and therefore come poor and empty, for all; the reprobate come not for all, but for ſo much and no more then will ſerve their own turne; in miſery they would have Chriſt to deliver

Eph. 3. 14. 18.

ver them, but what care they for ſpirituall mercies? in trouble of conſcience, or after their ſoule falls into filthy luſts and ſinnes, they come to Chriſt to forgive them and comfort them, but what care they for holineſſe and a new nature? ſome ſins they would have Chriſt ſave them from, but they regard not redemption from all; they cannot come to Chriſt, that all the powers of darkneſſe may be perfectly ſubdued, that their own ſinnes, and ſelves, conceipts, and wills, may be led away captive by this mighty Conquerer; that Chriſt in all his authority, grace, peace, life, glory, might be for ever advanced in them and by them. It was *Auſtins* complaint in his time of many of his hearers, that *Chriſtum aſſequi*, to have Chriſt was pleaſing to them; but *ſequi Chriſtum*, to follow Chriſt, this was heavy. To cloſe with Chriſts perſon, is ſweet to many; but to cloſe with his will, and to come to him that he would give them a heart to lye under it, this benefit they deſire not. All Chriſt is uſeleſſe and needleſſe; but ſomething from Chriſt is precious to them: for the Lord Jeſus ſake, beloved, take heed of this deluſion; If any thing hath beene bought for us at a deare rate, and coſt much; if the man ſhould offer to hold any part of it back, we will not abate him any thing, we will have it all, becauſe it coſt deare; I tell you pardon of ſinne, peace with God, the adoption of ſons, the ſpirit of grace, perſeverance to the end, the kingdome of glory, the riches of mercy, have beene bought for you by a deare and great price, the precious blood of Chriſt; and therefore if the juſtice of God ſhould hold back any thing, or thy own beleef tell thee theſe are too great and many for ſo vile a creature as thou art to enjoy, yet abate the Lord nothing; ſay thou art vile, yet Chriſts blood that bought not ſome, but all theſe, is very precious, and therefore take them all

to

to thy ſelf, as thy portion for ever, and *bleſſe the Lord*, as *David* doth, *Pſa.* 16.7. *that gave thee this counſell.* Whiles you are in peace, it may bee you may neglect ſo great ſalvation; but the time of diſtreſſe and anguiſh may come wherein you may feel a need of all, even of thoſe hidden depths of mercy above your reach and reaſon; and therefore, as Bees, gather in your honey in ſummer time, and with *Joſeph* lay up in theſe times of plenty, wherein the exceeding riches of grace is opened and poured out at your heels, for thoſe times of approaching famine, and for thoſe many years of ſpirituall deſertion and diſtreſs, wherein you may thinke, can it ſtand with the honour of God to ſave ſuch a poore ſinfull creature as I am? what iron heart is not drawne by this love, for the Lord to invite you to poſſeſſe *All* or nothing? *Dives* in hell was deſirous of a drop to coole his tongue, and behold the very depths and Seas of grace are opened for thee to come in and partake of, if the Lord Jeſus ſhould be offered unto thee to pardon ſome ſinnes, but not all; to pardon all ſins, but not to heale thy nature alſo; or to heale ſome back-ſlidings, but not all; to ſupply thy ſpirituall wants, but not outward alſo, as may be beſt for thee; or to ſupply outward, but not inward and ſpirituall; if hee ſhould offer to doe thee good in this life, but not in death nor after death, you might refuſe to come in; but when all is offered, all that mercy, which no eye ever ſaw to pity thee; all that love wherewith *Abraham*, *David*, *Paul*, &c. were embraced, now to refuſe to come up and poſſeſſe theſe; how can you eſcape the ſoreſt vengeance of a jealous God, that neglect ſo great ſalvation? Oh Lord! what extremity of anguiſh and bitterneſſe wilt thou one day bee in, when the contempt of this grace, glowing upon thy conſcience, ſhall preſſe thee down

down with theſe thoughts, I am now under all miſery, but I might have had *all* Gods grace, all Chriſts glory, but wretch that I am, I would not. Me thinks if your owne good hereby ſhould not draw you, yet the exceeding great glory the Lord ſhall have thereby, ſhould force you to accept of all this grace; for if thou didſt receive a little grace, beleeve a little mercy toward thee, this makes thee ſometime exceeding thankfull, doth it not? and the very hope of more makes thy heart break forth into a holy boaſting and glorying in Chriſt, *Who is a God like unto thee?* Suppoſe therefore you drank in all, and received all that which the Lord freely offers, ſhould not the Lord be exceedingly magnified then? couldſt thou containe thy ſelfe then, without crying out, *Oh Lord now let thy ſervant depart in peace, for mine eyes have ſeen*, and my ſoule hath now poſſeſſion of *thy ſalvation?* wouldſt not call to the hills, and Seas, and Earth, and Heavens, and Saints, and Angels, to break forth into glorious praiſes, & bleſſe this God.

Object. But what have I to doe to come, that am ſo poor, and empty, and full of woes, and wants, and ſinnes? never was any ſo miſerable, and blinde, and naked as I.

Anſw, If Faith commeth for all to Chriſt, and fetcheth all from him, then never be diſcouraged becauſe thou haſt nothing to begin unto him; let all thy wants and miſeries be arguments and motives therfore to come unto him, *Rev.* 3.17.18. *Becauſe thou art poore & naked*, nay becauſe thou *knoweſt it not*, and art not affected with it, therefore come unto me, and *buy eye-ſalve, and gold, & white rayment. Lord pardon my ſin*, ſaith *David, becauſe it is great: have mercy upon me, for I am conſumed with grief, & am in trouble. Let mercy & truth continually preſerve me, for innumerable evils have compaſſed me round about.*

Pſa. 35. 11. and 31. 9. Pſa. 40. 11. 12. Hoſ. 6. 1. 2.

Let us return *unto*

unto the Lord, becauſe he hath wounded us, I am a *dogge*, therefore let me have crums, ſaid the Woman of *Canaan*: Oh this is croſſe to ſenſe and reaſon, and we cannot beleeve while we are ſo exceeding poore, empty, vile, that the Lord ſhould looke upon us; but beloved, you little thinke what wrong you do to your ſelves, & the Lord Jeſus hereby: for by this meanes Chriſt is not ſo much exalted, nor the creature humbled, both which concurring in Faith, make thoſe acts of faith moſt precious; for while you ſtand upon ſomething, and would have ſomething to bring to Chriſt, you hereby exalt your ſelves; but when you come with ſenſe of nothing elſe but woes and wants, and ſee Chriſt now making of you welcome, Oh this is not onely mercy, but raviſhing mercy. If you ſhould come with ſenſe of ſomewhat to Chriſt, and to ſee his love to you; you might glorifie mercy in the height, and length, and breadth of it, but not in the depth of it, unleſſe you ſee it reaching its hand to you, when you are fallen into ſo low and poore a condition as nothingneſſe and emptineſſe, and miſery it ſelfe. And therefore do not come to Chriſt only for the benefits of the covenant, but for the condition of it alſo, when you feel a want of Faith it ſelf, as *Hezekiah* did, *Iſa.* 38.14. *Lord I am oppreſſed, undertake for me,* 1 *Kings* 8. 57. 58. Doe not undertake to fulfill any part of the covenant, or any condition in it, or any duty required of thee, of thy ſelfe, but goe empty to Chriſt, and ſay as *David, Lord I will run the wayes of thy ſalvation, if thou wilt ſet my heart at liberty, Pſal.* 119.32.33. *Quicken me, and I will call upon thy name. Pſal.*80.18. Be ſtrong in the Lord, and the power of his might, but not of thine owne.

But I come for all, and am never a whit the better, but as poor and miſerable ſtill as ever I was. *Object.*

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Anſw. If the Lord keeps you poor and low, yet the ſame motive that made thee come, let it make thee ſtay; it may be the Lord ſees thou wouldſt grow full and lifted up if he ſhould give thee a little, and therefore keeps thee low; better be humble then full & proud. Hoſ. 6. 2. 3. *Let us goe unto the Lord, becauſe he hath wounded, broken, and ſlain us.* But they might obje&, We doe come, but finde no help, no cure. It may be ſo; yet it is ſaid, *After two dayes he will revive us, and the third day we ſhall live in his ſight, and we ſhal know him, if we ſhall follow on to know him, ver. 6.* His goings forth are prepared as the morning, it may be *night* for a time, but the Sun of righteouſneſſe will ariſe gradually and gloriouſly upon thy ſoul.

Truly brethren, when I ſee the curſe of God upon many Chriſtians that are now grown full of their parts, gifts, peace, comforts, abilities, duties; I ſtand adoring the riches of the Lords mercy to a little handfull of poore beleevers, not onely in making them empty, but in keeping of them ſo all their days; and therefore come to the Lord poor, empty, naked, nothing, curſed in the ſenſe of thy want of all things, for all things, and then receive with gladneſſe, yet boldneſſe and holy confidence, not onely pardon of ſome ſinnes, but of all; beleeve, anſwer not to ſome prayers, but all. Embrace in thy boſome not ſome few promiſes, but all. It is a great eaſe of conſcience, When may a chriſtian take a promiſe without preſumption as ſpoken to him, and given to him in particular? and the rule is very ſweet, but certain: When he takes all the Scripture and imbraceth it as ſpoken unto him, hee may then take any particular proper promiſe boldly; my meaning is, when a Chriſtian takes hold & wraſtles with God for the accompliſhment of all the promiſes of the new Teſtament, when he ſets all the commands before him, as his rule and compaſſe

compaſſe and guide to walke after, when he applyes all the threatnings to drive him nearer unto Chriſt the end of them; this no hypocrite can doe, this the Saints ſhould doe, and by this may know when the Lord ſpeaks in any particular to them; goe I ſay again therefore unto the Lord for all, and in the ſenſe of all your emptineſſe be abundantly comforted, that though you do not finde ſupply from Chriſt, yet you come unto the *Lord* Chriſt for it: it is a certain rule, you ſhall not alway want that good which you come to Chriſt to ſupply, nor alway be maſtered with that ſinne which you come to Chriſt with, to take away: onely then be ſure you come for *all*; otherwiſe you doe not come truly: come firſt for Chriſt himſelfe, and then (as I ſaid) for *all* his benefits,

To conclude; this is the direct and compendious way of living by Faith, ſo much urged and preſſed of Gods ſervants: for to live by faith properly is to live upon the promiſe in the want of the thing, or to apprehend the thing in the promiſe, *Heb.* 11. 1. now the promiſes are not given to the Elect immediately without Chriſt, but firſt Chriſt is given, *i. e.* offered in the Goſpell and received by Faith, and then with him all things alſo; and therfore the Scripture runs thus, *Iſa.* 55. 1. 2. 3, 4. *Come unto the waters and drinke, and then I will make an everlaſting Covenant*, (which contains all the promiſes) *even the ſure mercies of David*: the Apoſtle expreſly diſputes the caſe, and ſaith, *Where there is a Teſtament*, (containing Evangelical promiſes) *there muſt firſt be the death of the Teſtator*, *Heb.* 9. 15. 16. to whom wee muſt firſt *come by Faith*, before we can have right to any promiſe, *Heb.* 7. 22. 25. and 10. 16. 17. 18. 22. *Being juſtified by Faith*, now *wee have peace with God*, nay *we have acceſſe to God*, nay now *wee are of ſure ſtanding*, now *we hope in & glory to come*, *Ro.* 5. 1, 2, 3. 4. all follows the firſt.

How ſhall a Chriſtian therefore live by Faith? truly, firſt receive Chriſt and come to him for the end I mention; and then thou maiſt be ſure all other things ſhall be given to thee. As for example: doſt want any temporall bleſſing? ſuppoſe it be payment of debts, thy dayly bread, proviſion for thy family, a comfortable yoke-fellow, &c, look now through the Scripture for promiſes of theſe things, and let thy faith act thus; If God hath given me Chriſt, the greateſt bleſſing, then certainly he will give me all theſe ſmaller matters as may be good for me; but the Lord hath given me Chriſt, and therefore I ſhall not want, *Pſa.* 23.1 *The Lord is my thepheard*, ſaith *David*: what follows? *I ſhal not want*: there is the like reaſon in all other things, ſuppoſe it be in care of protection from enemies, if the Lord hath given me Chriſt to ſave me from Hell, then hee will ſave me from theſe fleſhly enemies much more: you ſhall ſee, *Eſay* 7. a promiſe given that *Syria ſhould not prevail againſt Judah*; they doubted of this, how doth the Lord ſeek to aſſure them? you ſhall ſee, *ver.* 14. it is by promiſing *a Virgin ſhall conceive and beare a Son and his name ſhall be Emanuel*; this is a ſtrange reaſon, (yet you may ſee the reaſon of it if you conſider this point) ſo *Eſay* 9. 5. 6. *The oppreſſors rod ſhall bee broken. For unto us a Son is born, a Son is given. By faith they put to flight the Armies of Aliens, brake down the walls of* Jericho, *did wonders in the world.* what did they chiefly look to in this their Faith? you ſhal ſee, *Heb.* 11. 39. 40. it was by reſpecting *the promiſe* to come, and the *better thing* Chriſt Jeſus himſelf, which we now ſee with open face, & therfore he concludes, *Heb.* 12. 1. 2. 3. *Having ſuch a cloud of witneſſes*, that thus lived & dyed by faith, *let us look unto Jeſus the Author and finiſher of ours.* The Prophet *Habakuk*. *Hab.* 2. 5. affirms, that the *Juſt ſhal*

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5. The ſpeciall ground of Faith.

The laſt thing in the deſcription of Faith is, that the ſoule thus comes *upon the call of Chriſt in his Word*; and this is the ſpeciall ground of Faith, wherefore the ſoule comes to Chriſt: take a ſinner humbled and broken for ſin, he cannot prevent the Lord by coming of himſelfe unto Chriſt, and therefore the Lord prevents him, by his gracious call and invitation to come in; *Whom God hath predeſtinated, them hath he called*, our tranſlation from darkneſſe into Gods marvellous light is by being *called*. The ſoul is loſt in humiliation, the Lord Jeſus who is come to ſave that which is loſt, ſeeketh it out in vocation, or calling: Sanctification is the reſtoring of us to the Image of God we once had in *Adam*, as corruption is the defacing of that Image, vocation is the calling of the ſoul unto Chriſt, this voyce *Adam* never heard of; he did not need any call to come to Chriſt, and therefore was immediately ſanctified, as ſoone as he was made: but we need Vocation unto Chriſt, before we can be ſanctified by Chriſt; we need this call to make us come to Chriſt, to put us into Chriſt, and therefore much more before we can receive any holineſs from Chriſt; the ground of our coming by faith is Gods call, 2 *Theſ.* 2. 13, 14. (*hoſen to ſalvation through ſanctification*, (the remote end of vocation) *and belief of the truth*, (the next end of it) *whereunto he hath called you*; there is the ground of it. Rom. 8. 30. 1 Pet. 2. 9.

This shot repeats the previous one, but with different lighting.

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The explication of this call is a point full of many ſpirituall difficulties; but of ſingular uſe, and comfort to them that are faithfull and called; I ſhall omit many things, and explicate only thoſe things which ſerve our purpoſe here in theſe three particulars.

1. I ſhall ſhew you what this call is, or the nature of it:
2. The neceſſity of it.
3. How it is a ground of coming, and what kinde of ground for Faith.

1. The nature of this Call I ſhall open for your more diſtinct & underſtanding in ſeverall Propoſitions, or Theſes. Our Vocation or Calling is ever by ſome word or voyce, either outward, or inward, or both; either ordinary or extraordinary; by the Miniſtery of men, or by immediate viſions and inſpirations of God. I ſpeake not now of extraordinary call, by dreams and viſions, and immediate inſpirations, as in *Abraham*, and others, before the Scriptures were penned and publiſhed; nor of extraordinary call, by the immediate voyce of Chriſt: as in *Paul* and in ſome other of the Apoſtles: for theſe are ceaſed now, *Heb.* 1. 1. unleſſe it be among people that want ordinary meanes, and elect infants, &c. whoſe call muſt be more then by ordinary meanes, becauſe they want ſuch means; wee ſpeake now of ordinary call by the Miniſtery of men.

2. This voyce in ordinary calling bome of the elect to Chriſt, is not by the voyce of the law, (for the proper end of that is to reveale ſin and death, and to caſt down a ſinner) but by the voice of the Goſpel bringing glad tydings; written by the Apoſtles, and preached to the world. Hee hath *called you by our Goſpel. Theſe things are written that you might beleeve. By the fooliſhneſs of preaching, the Lord ſaves them that beleeve.* I meane preaching at the firſt or ſecond rebound,

2 Theſ. 2 14. Ioh. 20. 31, 1 Cor. 1 21. with 26.

bound, by lively voyce, or printed Sermons at the time of hearing, or in the time of deepe meditation, concerning things heard; the Spirit indeed inwardly accompanies the voyce of the Gospel, but no mans call is by the immediate voice of the Spirit without the Gospel, or the immediate testimony of the Spirit breathed out of free grace without the word, *Eph.* 1. 12,13. And therefore that a Christian should be immediately called without the Scripture, and the Scripture only given to confirm Gods imediate promise, as a Prince gives his Letter to confirme his promise made to a man before; (as *Valdesso* would have it,) is both a false and a dangerous assertion.

3. This voyce of the Gospell is the voyce of God in Christ, or the voyce of Jesus Christ, although dispensed by men, who are but weake instruments for this mighty worke sent and set in Christs stread; but the call, the voyce is Christs; its the Lords call, *Rom.* 1.6. it is certaine some of the messengers of Christ called the Romanes by the Gospell, yet *Paul* saith, *they were called by Christ Jesus, the dead heare his voyce and arise and live*; and when the time of calling comes, they listen to it as *his* call: and hence it is styled, *Heb.* 3.1. because the Lord Christ from heaven speaks, takes the written word in his own lips, as it were, *Cant.* 1. 1. 2. and thereby pierceth through the ears, to the heart, through all the noyse of feares, sorrows, objections against beleeving, and makes it to be heard as his voyce; the bowels of Christ now yern toward an humbled lost sinner, bleeding at his feet, therefore can containe no longer, but speakes & calls, and makes the soul understand his voice: so that this call is not a mean business, because the Lord Jesus himself now speakes, whose voyce is glorious. Iohn 5. 29. 2 Thes. 2 12,13.

4. The substance of this call, or the thing the Lord calls unto, is to *come unto him*: for there is a more

common calling (or as ſome terme it a particular calling) of men, as ſome to the *Maſters* or *Servants*, 1 *Cor*, 7.24.20.21. or to *office in Church or Common-wealth*, as *Aaron*, *Heb*. 5.4. and the voice there is to attend unto their work to which they are called. There is alſo a remote end of vocation, which is to *holineſſe*, 1 *Theſ*. 4.7. and unto glory alſo, 2 *Theſ*. 2, 14. *Phil*. 3.14. but we now ſpeake of more ſpeciall calling, the next end of which is *to come unto Chriſt*, the ſoul hath lived many years without him, the Lord Jeſus wil now have the loſt prodigall to come home, to come to him; the ſoul is *weary and heavy laden*, and the Lord Jeſus would eaſily eaſe it without its comming to him: but this is his will, hee muſt *come to him for it*, *Mat*. 11.27. *Ier*. 3.7.22. *I ſaid after ſhe had done theſe things, Turn unto me, come unto me ye back-ſliding children, I'l heal your back-ſlidings*, *Ier*. 4.1. *If thou returneſt, returne unto me*. This voyce, *Come unto me*, is one of the ſweeteſt words that Chriſt can ſpeak, or man can hear, full of Majeſty, mercy, grace, and peace; a poore ſinner thinks; Will the Lord ever put up ſuch wrongs I have offered him, heal ſuch a nature, take ſuch a viper into his boſome; doe any thing for me? If there be but one in the world to be forſaken, is it not I? the Lord therefore comes and cals, *Come unto me and I will pardon all thy ſins, I will heal all thy back-ſlidings, I will be angry no more*. *Ier*. 3.12.13. *Though thou haſt committed whoredome with many lovers, yet return unto me ſaith the Lord*, *Ier*. 3.1. Though thou haſt reſiſted my Spirit, refuſed my grace, wearyed me with thine iniquities, yet come unto me, and this will make me amends; I require nothing of thee elſe but *to come*: for Gods call is out of free grace, *Gal*. 1.6. and therefore calls for no more but only to come up and poſſeſſe the Lords fulneſſe, *Luke* 14. 17. 1 *Cor*. 1.9.

Eſay 55 1, 2.

5. This

5. This call *to come*, is for ſubſtance all one with the offer of Chriſt; which conſiſts in three things.

1. Commandement to receive Chriſt as preſent and ready to be given to it: as when we offer any thing to one another, it is by commanding them to take it: 1 *Iohn* 4. 23. and this bindes conſcience to beleeve, as you will anſwer for the contempt of this rich grace, at the great day of account.

2. Perſwaſion and intreaty to come & receive what we offer: for in ſuch an offer wherein the perſon is unwilling to receive & we are exceeding deſirous to give, we then perſwade; ſo doth Chriſt with us. 2 Cor. 5 19. 20.

3. Promiſe; to offer a thing without a promiſe of having it, if we receive it, is but a mock-offer; and hence you ſhal finde in Scripture ſome promiſe ever annexed unto Gods offer, which is the ground of Faith, *Ier.* 22.

6. This call or offer hath three ſpeciall qualifications: firſt, it is inward as well as outward, for the Lord cals thouſands outwardly who yet never come, becauſe they want an inward call to come; an inward whiſpering ſtill voyce of Gods Spirit: & therefore it is ſaid, *He that hath heard and learned* (not of man only, but) *of the Father commeth unto me*, *Iohn* 6. 45. The Lord doth not ſtand at the outward doore only and call to open, but the Lord Jeſus comes in, he comes neare unto the very heart of a poor ſinner & makes that underſtand, *Hoſ.* 2. 14. & the Lord makes his grace glorious, & his mercy ſweet unto the hearts of his Elect; Look (ſaith the Lord Jeſus) how I have left thouſand thouſands in the world, and have had greater cauſe ſo to have left thee; but behold I am come unto thee, Oh come thou unto me.

2. It is a particular call; for there is a general call & offer of grace to every one. Now though this be a means to make it particular, yet the Spirit of Chriſt Marke 16. 15.

which is wont to apply generalls unto particulars particularly, makes the call particular, that the ſoule ſees that the Lord in ſpecial means me, ſingles out me in ſpecial to beleeve; otherwiſe the ſouls of the elect will not be much moved with the call of God, ſo long as they thinke the Lord offers no more mercy to mee then to any Reprobate; and therefore the Spirit of Chriſt makes the call particular, *Eſay* 43.1. *I have called thee by name, Iohn* 10.5. *Hee calleth all his ſheepe by name*; not that the Lord calls any by their chriſten name (as we ſay) as the Lord did extraordinarily call *Samuel, Samuel*, and *Paul, Paul*, but the meaning is, look as the Lord from before all Worlds writ down their name in the book of life, and loves them in ſpeciall; ſo in Vocation (the firſt opening of Election) the Lord makes his offer and call ſpeciall, and ſo ſpeciall as if it were by name; for the ſoule at this inſtant feels ſuch a ſpecial ſtirring of the Spirit upon it, which it feels now, and never felt before; as alſo its particular caſe ſo ſpoken unto, and its particular objections ſo anſwered, and the grievouſneſſe of its ſin in refuſing grace ſo particularly applyed, as if God the only ſearcher of hearts only ſpake unto it, and ſo dares not but think and beleeve that the Lord meaneth me, 3. It is effectuall as well as inward and particular, *Luke* 24.33. *Compell them to come in, Joh.*10.16. Chriſts *other ſheep ſhal hear Chriſts voyce*, and thoſe he *muſt* bring *home*; for every inward call is not effectual. There came a man in without his wedding garment, *Mat.* 22.6.7.8. whence our Saviour ſaith, *Many are called but few choſen*; but this I now ſpeake of, as a *calling out of purpoſe*, *Rom.*8.28. and therefore never leaves the ſoule, untill it hath reall poſſeſſion of Chriſt, and reſts there; this call falls upon a ſinner humbled, not hard hearted; and hence the call is effectual, *Mat.*9.12.13. 2 *Chr.*

30.10.11. it is such a call as was in creation, *Rom.* 4. 17. And hence the soule cannot but come, and when 'tis come it cannot depart, like *Peter*, *Lord, whither should we goe?* and therefore though it hath never so many objections in coming to Christ, never so much weakenesse or heartlesnesse to close with Christ, yet the Lord brings it home, and there keeps it, and now it infinitely blesseth God that ever the Lord gave it an eye to see, an heart to come and seek after Jesus Christ. Thus much of the nature of this Call, now followes the necessity of it, which appeares in these three particulars. 2.

1. No man should come unlesse first called; as it is in calling to an ordinary office, so tis in our calling much more unto speciall grace; the Apostle saith, *Heb.* 5.4. that *No man takes this honour, but he that is called of God*; so what hath any man to doe with Christ, to make himselfe a son of God, & heir of glory thereby, but he that is called of God? what have we to do to take other mens goods, unlesse called thereto? what have we to do to take the riches of grace and peace, if not called thereto? 'tis presumption to take Christ whiles uncalled, but not when you are called thereunto.

2. Because no man would come without the Lords call: *Matth.* 20. 6. 7. *Why stand you here all the day idle?* The answer was, *No man hath hired*, or *called us thereto.* When there is an outward call onely, yet men will not come in, *Matth.* 23. 37. and therefore there must be an effectuall call to bring men home, *Esay* 55. 5. and therefore you shal see many, let there be a legall command, suppose to sanctifie a Sabbath, or to speake the truth; they have no objections against obedience unto this: but presse them to beleeve, shew them Gods call for it, they have more feares and objec-

objections rising against this then there be haires on their head, because the soul would not close with this.

3. Because no man could come, unlesse called: *Iohn* 6. 44. *No man can come unto me, unlesse the Father draw him*; and how doth the Father draw any man, but by this call? if the *Lord* should not come and speak himself, and make his call the most joyfull tydings and the sweetest message that ever came to it, it would say, I have no heart, I cannot, I am not able, for *Rom.* 11. 32. *wee are shut up under unbelief*; and therefore the *Lord* Jesus, *Luke* 15. 5. must bring his sheep home upon his shoulders, else it will lye in the Wildernesse of its owne droopings; whereas when the *Lord* effectually speaks, the soule

3. cannot but come. *Lastly*, How this call is a ground of Faith, and what ground of Faith. For answer hereunto, I do make this call considered without the promise, the ground *on which* Faith rests, (for that is Gods free grace in the promise) but the ground *by which* it rests, or wherefore it rests upon the promise. The mind sees (1.) the freenesse of mercy to a poore sinner in misery; and this breeds some hope the *Lord* may pity it (2.) The fulnesse and plenteous riches of mercy, & this gives very great encouragement to the soul to think: the *Lord* (if I come to him) surely will not deny me a drop, *Psal.* 130. 7. 8. The Prodigall *comes home* because of *bread enough in his fathers house*, though he was not certain he should have any. (3) The preciousnesse and sweetnesse of mercy makes the soul long vehemently for it, *Ps.* 36. 6. 7. & makes it set all other things at a low rate to enjoy it, but when unto all this the *Lord* sends a special comandement, and a speciall message on purpose, and cals it to come in, and accept of it, and take mercy as its own, and that for no other reason, but because it is commanded & called to accept of it; this puts an end unto

to all doubts, al fears, all diſcouragements, and the ſoul anſwers as thoſe, *Ier.* 3, 22. *Behold we come, thou art the Lord our God.* As a man in great want of bread, one comes and freely offers him bread to preſerve his life, the man takes it; if you ask him, Why do you take it? you are a poor fellow unworthy of it, never did yet one hours work for it; he anſwers, Tis true, I am unworthy, but yet becauſe it is offered to me to preſerve life, I gladly take it; the man doth not promiſe abſolutely to me, that this bread is mine, and ſhall feed me; but hee tels me, if I doe receive it, it ſhall certainely be mine to feed mee; and this is the maine ground of his receiving of it. Juſt ſo it is in Faith; Ask an humbled ſinner, why do you beleeve? Why do you take Chriſt as your own? Hath the Lord ſaid abſolutely that he is yours? No, ſaith the ſoule, but the Lord freely offers himſelfe unto me, who am undone without him, and ſaith, if I doe receive him, he ſhall be for ever mine, to give life to me, and therefore I thankfully accept of him; this is the ground of Faith. The Scripture ſets out this in a lively ſimilitude of a *great Supper*, to which many were *invited*; what was the ground of their coming to it? Behold, all things are ready if you come and eat, they are not yours if you doe not come; but if you come at my call and invitation, then all things ſhall be yours. And hence it is that they that came not, were excluded; they that came were received with welcome. Luk. 14. 17.

I know tis a queſtion of ſome difficulty among ſome, *viz.*: Whether an abſolute teſtimony of actuall favour and juſtification be not the firſt ground of Faith? They that make Faith to be an abſolute aſſurance of Gods favour, muſt of neceſſity maintaine this aſſertion, and then thoſe things will follow.

1. That a Chriſtian muſt be juſtified before hee beleeve; for the cauſe of Faith muſt go before Faith.

This

This Propoſition, *Thou art juſtified, reconciled,* is according to this aſſertion the cauſe of Faith; for no propoſition can therefore be true, becauſe we are perſwaded that it is true, but it muſt be firſt true, before I am perſwaded of it; the wall is not white becauſe my eye ſees it ſo, but it muſt firſt be white, and then I ſee it ſo. Now to make actuall juſtification before faith; is croſſe to the whole current of Scripture. *We beleeve that we might be juſtified, Gal.* 2. 16. we are not juſtified that we might beleeve, *Wee paſſe from death to life by faith, Iohn* 5.24. we are not in a ſtate of life before faith, *When the Lord Jeſus ſaw their faith, Mat.* 9. 2. *he* then *ſaid, Bee of good comfort, thy ſins are forgiven thee.* The Word ſaith, *He that beleeveth not is condemned already, Iohn* 3. 18, and therefore (unleſſe the Spirits witneſſe be croſſe to the VVord) it doth not ſay to one that beleeveth not, that he is abſolved already. *To be juſtified by faith,* and to be *juſtified by Chriſts righteouſneſſe,* is all one in the Scriptures phraſe & meaning, *Gal.* 2. 16, 17. And therefore we may as well ſay that we are juſtified before and without Chriſt, as before and without faith. And indeed this Doctrine of being juſtified by faith, and by this means to have remiſſion of ſinnes, the Apoſtle *Peter* affirms to be the doctrine of all the Prophets, *Acts* 10. 43. *To him give all the Prophets witneſſe, that whoſoever beleeve in him, ſhall receive remiſſion of ſinnes:* not that they had remiſſion of ſinnes before they did beleeve. I know not any one Proteſtant Writer that maintaines our juſtification before and without faith, except learned *Chamier*; who not knowing how to avoid the blow of *Bellarmines* horned argument, that if faith be an aſſurance of our actual juſtification, then wee are firſt juſtified before we beleeve; hee affirms we are juſtified before faith: and

therefore

therfore that when the Scripture ſaith *we are juſtified by faith*, the reaſon of that (ſaith he) is not becauſe our faith doth *efficere juſtificationem, i.e.* is a cauſe (meaning inſtrumental) of our juſtification, but becauſe *efficitur in juſtificato, i.e.* is wrought in a juſtified perſon: but if that be the reaſon of the phraſe, wee may affirme our juſtification to be as well by love, & ſanctification, & holy obedience, as by faith, becauſe theſe are wrought in a juſtified perſon alſo.

2. Then no mans Miniſtry, nor the doctrine delivered by the faithfull Miniſters of Chriſt from out of the Scriptures, can be any ground of faith, for before faith no Miniſter of Chriſt can ſay to any man in particular, or any men in generall, that they are already juſtified, & reconciled, and therefore beleeve it; but to deny that doctrine which is opened out of the Scriptures by the Miniſters of Chriſt, to be the ground of faith, is expreſly croſs to the teſtimony of Scriptures, & the end of the Miniſtery, and of the meſſengers of Chriſt, who have the keys of office given to them, that *what they bind on earth, is bound in heaven; what they looſe on earth, is looſed in heaven; whoſe ſins they remit, they are forgiven, whoſe ſins they retain, they are retained:* *Mat.* 16. 16. *Iohn* 20. 23. Moſt excellent for this purpoſe is the Apoſtles diſpute, *Rom.* 10. *You need not go up to heaven, nor down to hell, to fetch Chriſt himſelf to tell you whether you ſhall be juſtified & ſaved*, v. 6. 7. *for the word is nigh them*, ver. 8. that opens Chriſts heart unto thy heart: But what word might ſome ſay is this? Is it not the internall word of the Spirit only? The Apoſtle anſwers, *It is that word which we preach*: hereby you ſhall know whether you ſhall live or no; but what is that word *Paul* preached? is it not an abſolute teſtimony that all your ſins are already pardoned by Chriſt, & therfore beleeve it? No, but *if thou beleeveſt with thine heart that God raiſed up Chriſt from the dead, thou*

thou ſhalt be ſaved, v. 9. 11. 12. What can be more full? yet conſider that one place more, *Iohn* 17. 20. *I pray for all them that ſhall beleeve on me, through their word.* What is the ground or means of beleeving in Chriſt? It is ſaid here expreſly, *Their Word*: Is it not the word of Chriſt, rather then the word of the Apoſtles and of their ſucceſſors, in the Doctrine they delivered, is it their word? Truely that which they delivered, was the word of Chriſt, & that which is opened from their doctrine in the Scriptures is the word of Chriſt, yet as they open it, and apply it, ſo tis their word: and this Word is the ground by which all that Chriſt prayes for, doe beleeve in Chriſt; the bare Word I grant cannot perſwade without the Spirit, yet the Spirit will not give ground of Faith without the Word, but as by it, ſo upon it, will build the Soules of all the Elect, who are *built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt being the chiefe corner-ſtone*, Eph. 2. 20. *How can they beleeve without a Preacher*, *Rom*, 10. 14.

3. Then when wicked men and Reprobates are commanded to beleeve, (as they are commanded, *Iohn* 3. 19. *Luke* 14. 17. *Ioh.* 6. 38. *Heb.* 4. 2.) they are commanded to beleeve a lye, *viz:* that their ſins are pardoned, and they actually juſtified; for if this teſtimony be the ground of Faith, then when they are commanded to beleeve; they are comanded to be perſwaded of this teſtimony. But the ſins of wicked men, eſpecially Reprobates, are not, nor never ſhall be forgiven, and therfore this cannot be the ground of Faith. 4. When the Spirit of adoption, which witneſſeth that God is our Father, and that we are his Sons reconciled to him, goes before Faith; but the Apoſtle expreſly denyes this, *Ye are the children of God by Faith, Gal.* 3. 26. *And becauſe ye are ſons, he hath ſent unto you the ſpirit of ſons, crying Abba Father, Gal.* 4. 6. 5. It

5. If such a testimony should be the first ground of Faith, then no man should beleeve but he that hath such a testimony antecedent to his faith; but this is to crosse the Scripture; *Isa.* 50. 10. *Hee that sits in darknesse, and sees no light, let him stay himself upon his God.* When *Jonah* is cast out of Gods sight to his own feeling, yet he is bound to looke againe unto the Temple. 6. This absolute testimony is either the testimony of the Word, or of the Spirit; Not of the Word, as is proved; if of the Spirit, then let it be considered, whether that can be the testimony of the Spirit which is not according to the Word, nay contrary to the Word, for the word to say none are justified before faith; for the Spirit to testifie some are justified before faith. If it be said, that the Spirit doth not witnesse these to any man before & without faith; but yet it is without respect unto, or shewing a man his faith, for those that excludes Sanctification from being any evidence, they mean faith as well as any other renewed work of holinesse, & so exclude that also) then I say the testimony of the Spirit (which of it selfe is exceeding cleare) is an obscure and dark testimony, because it cleares up the prædicate of this Proposition, *thou beleever art justified*, it witnesseth to a man *thou art justified*; but cleares not up the subject of it: *viz. thou beleever*, it makes a man beleeve a testimony without understanding the full meaning of it; for the Spirit testifying to any man *thou art justified*; his meaning is, *thou beleever art justified.* And I do beseech the God & Father of all lights, that his poore people may be led into the truth in this particular; for want of establishment here, you little think how many delusions you may fall into about your spirituall condition; I remember that when Satan came to overthrow the Faith of Christ, in his second temptation, *Mat.* 4. 6. he brought a promise

out

out of the Scriptures to him, becauſe he ſaw he held cloſe to them, *ver.* 4. and by this promiſe ſought to lead him into temptation; how ſo? obſerve the text, and ſee if it was not by hiding part of the meaning of the promiſe from him, and in ſpeciall, that very condition required in the perſon to whom the promiſe is made; for he tells him, that if he *caſt himſelf down headlong, the Lord hath not* only ſaid it, but *writ it; He ſhall give his Angels charge over him, to keepe him from daſhing his foot againſt a ſtone:* whereas if you conſult with the place whence it is cited, *viz. Pſal.* 91. 11. the condition is ſet downe, *in all thy wayes*, which he purpoſely hides from our Saviour as much as in him lay, Oh take heed therefore of receiving any teſtimony from Word or Spirit without the meaning of it, without knowing the perſon thus and thus qualified, to whom it belongs; otherwiſe Satan will hurry you headlong to a world of deluſions; & you ſhall find the Word of God appointed to direct you, (through your miſ-application of it) the word of Satan, to deceive and damne you: do not thinke that this is building faith upon workes; but to beleeve, that they that beleeve in Chriſt are juſtified, reconciled, and ſaved, is building faith upon Gods promiſe; yea, and his free promiſe too: for ſaith the Apoſtle, *It is of Faith that it might be of Grace*, Ro. 4. 16. It is beleeving to have the end by the meanes, not the end without the meane of Faith. It is true, we may ſee Gods favour and love to us in the cauſe as well as in the effects of ſanctification; but what is that cauſe? the meritorious cauſe is Chriſts righteouſneſs, and the inſtrumentall cauſe of applying this, is our Faith; ſo that we are juſtified by faith, ſo ſeeing this, we may ſay aſſuredly with *Paul, Being juſtified by faith, we have peace with God*, Rom. 5. 1. It is true, we cannot ſee our juſtification by faith, nor

nor the work of faith without the ſhining of the Spirit into our hearts; but the queſtion is not whether the Spirit helps us to ſee our juſtified eſtate, but by what means; by what Propoſition in the word we come to ſee it; which we may ſay is not by any ſuch abſolute teſtimony: thou art juſtified already, & therefore beleeve; but if thou believe and come to Chriſt, here is then pardon of ſin, peace with God, yea all the bleſſings of Chriſt ready for thee, which God intends to give & never to take away, if thou thankfully receive what God freely offers, and as it were layes downe at thy feet. The call of Chriſt therefore is the ground by which we firſt beleeve; and that you may be confirmed farther herein, doe but conſider the glory and excellency of this ground. It is a conſtant ground of faith, for if you come to Chriſt becauſe you have aſſurance, or becauſe you feel ſuch and ſuch graces, and heavenly impreſſions of Gods Spirit in you, you may then many a day and yeare keepe at a diſtance from Chriſt, and live without Chriſt; for the feeling of graces, and aſſurance of favour are not conſtant; but this call is alway ſounding in thine ears, *oh come*, not onely becauſe thou feeleſt holineſſe in thee, but come, becauſe poor, hungry, empty, naked, loſt, blind curſed, forſaken, full of ſin; there is not one moment of the day of grace, but the *Lord* beſeecheth thee to receive his grace, 2 *Cor.* 6. 1. 2. 3. this is an open door to Chriſt at all times, an open harbour to put in at all ſtormes, a heart-breaking word; *Oh* thou toſſed with tempeſts and not comforted, come unto me & thou ſhalt finde reſt to thy ſoul. Many ask, How ſhould I come to Chriſt, ſeeing that I have no promiſe belonging to me? what have dogs to do with childrens bread? be it ſo, yet Gods call, command, beſeechings to come in, ſhould be ground unto thee, to come; as a poore beggar, that hath no promiſe abſolutely 1.

given him of reliefe, yet if a rich man ſends to him, and bids him come to his doore and wait, he thinkes he hath good ground and warrant to come.

2. It is a ſure ground againſt all feares, all doubts of preſumption, all ſenſe of unworthineſſe and of the greatneſſe of the good promiſed, &c. For the Saints have many fears whereby they dare not come, they feare they may preſume, they ſee themſelves moſt vile, and unworthy of the leaſt ſmile; the benefits are ſo exceeding great, to which they are called, that they thinke it is to good for them, &c. but beloved, when the ſoule ſees evidently, the Lord invites mee, perſwades me, commands me, waits for me, ſtrives with me that I would come in, and becauſe his grace is free, therefore requires no more but only to *come and take, come and drinke*: this forceth the ſoule to confeſſe, I am ſure it is no preſumption to obey the call of Chriſt; and what though I am unworthy, and this good is exceeding great and precious, yet if it be the Lords grace to call ſuch a poore wretch to receive and accept of it, why ſhould not I rather thankfully receive it, then out of my owne head ſuperſtitiouſly refuſe it? but this I am ſure and certaine of, the Lord calls me, thus to do; If God ſhould ſpeak from Heaven to you to come unto his Sonne, it is not ſo ſure a ground as the cal of God from out of the Oracle of his word, in the bleſſed Goſpel of his dear Son.

3. It is a ſtrong ground, and of great power and efficacy to force the ſoule to come; for you may object, no man can beleeve, or ſhould beleeve, and come of himſelfe. I ſay ſo too; but how would you have the Spirit of Chriſt enable you to come? verily, it is by this call, and therefore, *Ier.* 3. 22. when the Lord ſaid, *Returne yee back-ſliding children*, they preſently anſwered, *Lord we come; the dead ſhal heare this voyce of the Sonne of God, and live*; *Ioh.* 5. 25.

Thou

Thou saidst, Seek ye my face, my heart answered, Lord thy face will I seeke. Oh iron, stony, adamantine heart, that canst heare so sweet a voyce as this word *come*, and yet not be overcome!

This call honours grace most, for what more free then for the Lord to say, *Come and take of the water of life freely?* what more free, then for a rich man to enquire of his debtor onely to receive so many thousands of him to pay his debts, and to set him up againe? Verily Brethren, as the Lord honours his grace by commanding us to come, so we honour it, when through the mighty power of the same call we doe come. 4.

Thus much for explication of this call; now let me put an end to it in a word of application.

Let this perswade all sorts of persons, young and old, one and another to whom the Gospel is sent, to come in to Jesus Christ; for those that God calls should come: but the Lord calls (at least outwardly) all sorts of persons; nay every individuall person to come in: *Mark.* 16.15.16. *Paul* told the stout Jaylor, *If thou beleevest, thou shalt be saved*: and look as the Law speakes particularly to every man, *Thou shalt have no other Gods, &c.* so doth the Gospel also, *Rom.* 10. 9. that so every man might looke upon himselfe as spoken to in particular. And indeed if there were not such a particular call, then men should not sinne by refusing the Gospell, nor should the Lord be angry for so doing, but their sin and *condemnation* is great that so do, *Ioh.* 3.19. And the Lord is more *wroth* for this sin then any other; *Ps.* 2.12. *Luk.* 14.18. *Heb.* 3.10.11.19. In one word, either the Lord would have thee (who ever thou art) to receive Christ, or to reject, and so despise Christ; & if the Lord would have you reject him, he would then have you sin, & continue in it, which canot stand *Use.*

with the honour of Gods holineſſe, or of his rich grace; I ſhall here therefore open two things,

1. Set down means to enable you to come.
2. Shew you how and in what manner you ſhould come.

The meanes.

1. 1. Conſider, who it is that doth call you; is it Man or Miniſters think you? you might never come then; no, it is Jeſus Chriſt himſelf that calls you by them: Why do many diſcouraged Spirits refuſe to come? it is becauſe they think deceitfull men, or charitable men call them, but the Lord hath no reſpect unto them; Oh fooliſh conceipt! I tell you their Miniſtery is not an act of their charity, wiſhing well to the ſalvation of all, but it is an act of Chriſts love & ſoveraigne Authority, *Matth.* 28. 18.19.20. So that what they do, it is in *Chriſts ſtead*, 2 *Cor.* 5. 19, 20. if Chriſt was preſent, he would call thee to him with more bowels then any compaſſionate Miniſter can: and I aſſure you, *to receive them*, is to *receive Chriſt*; to *deſpiſe them*, is to *deſpiſe Chriſt*, *Ioh.* 13, 20. and therefore *Eph.* 2. 14. although the Apoſtles preached to the *Epheſians*, yet it is ſaid, that *Chriſt came* and preached to them. *If any Miniſter preacheth any other doctrine of grace then what Chriſt hath delivered, let him be accurſed:* but if they publiſh his mind and his call, look upon them as if the Lord himſelfe called unto you, leſt the Lord accurſe you, and all their Miniſtery to you; the Lord Jeſus did not caſt off the Jewes for crucifying of him and ſhedding his blood, untill the Goſpell of grace publiſhed by his Meſſengers, came to them, and that was rejected; then *Paul* waxed bold, and ſaid, *becauſe you put away the Word from you, we leave you*; *Acts* 13, 46.

Oh beloved, if you did beleeve Chriſt called you poor Prodigalls (that have run riot, & ſinned againſt him

him as much as you could) home unto him; ſuppoſe Chriſt was preſent, would it not draw you in? ſuppoſe he was with thee in the chamber, where thou art crying after him, or in the Church, where thou art waiting for him, and he ſhould appeare viſibly before thine eyes, open his boſome, and bowells, and bloud before thee, and calling unto thee to this purpoſe, I doe beſeech thee and intreat thee by all theſe tears I have ſhed for thee in the dayes of my fleſh, by all thoſe bitter agonies I have ſuffered for thee, by all theſe tender bowells which have beene rowled together toward thee, come unto me, embrace me, lay thy wearyed head in this bleſſed boſome of mine, crucify me no longer by thy ſins, tread me not underfoot by thy unbeleefe any more; and I will pardon all thy ſins though as red as crimſon, I will heale thy curſed nature, I will carry thee in my own bowels up to glory with me, where all ſinnes and teares and ſorrowes ſhall be aboliſhed, &c. who would not now come in to him? let me ſee that man that hath a heart of Adamant that would not melt and come in at this; Oh my beloved, this very call is done as really by Chriſt in his Miniſtery now, though not ſo viſibly and immediately as I now deſcribe, and therefore take heed how you refuſe to heare him that *ſpeakes from Heaven, Heb.* 12.25.

Conſider whom the Lord calls and that is *thee* in particular, whoever thou art, to whom the Goſpel of Chriſt is ſent: for if you thinke Chriſt calls ſome only that are ſo and ſo deeply humbled onely to come, and not unto you in particular, you will never come in; but we have proved this, that the Lord calls all in generall, and conſequently each man in particular, the conſideration of this may bring you in; Men feare to commit murther and ſteal, &c. but you fear not unbeleef; but the Apoſtle bids you *fear* that, *for*

the Goſpel is preached (ſaith he) *unto you, as well as unto thoſe that fell by unbelief*: *Heb.* 4. 1. 2. do not ſay he calls me indeed, but it is no more then what he doth to Reprobates; true, in the outward call it is ſo; yet upon this ground you may thinke the Lord commands not, cals not you, to ſanctifie a Sabbath, or to honour Gods name, becauſe this is as common to reprobates as unto you; doe not ſay I am not able to come, and therefore I am not called; no more are you able to attend the rules of the Morall Law: yet you looke upon them as appertaining to you, & becauſe you cannot doe them, you intreat the Lord to enable you, and ſo becauſe you cannot come, you ſhould looke up to the *Lord* to draw you: and verily many times the great reaſon why the Lord doth not draw you, is, becauſe you do not deeply conſider that he doth really & affectionately call you: do not ſay, I am a dry tree, the Lord cannot look upon me, whoſe condition is worſe then ever I heard or read of; yet remember what the Lord ſpeaks to ſuch, *Iſa.* 65. 3. 4. 6. 7. Look not thou to thy barren & dead heart, but *give glory unto God*, as *Abraham* did. *Rom.* 4. 19. 20. and receive his grace with more thankfulneſſe then any elſe, becauſe none ever ſo miſerable as thy ſelfe; you young men heare this, though you have ſpent the flower of your yeares in vanity, madneſſe, & filthy luſts, yet the Lord calls you in to him; you old men growne gray headed in wickedneſſe, though it be the laſt houre of the day in your life, yet behold the Lord would hire you, & cals you to come in, before the foreſt wrath of a long provoked God break out upon you; you that have deſpiſed Gods Meſſengers, crucifyed the Lord Jeſus afreſh, embrued your hands in his blood, ſcorned and hated the Saints, and the word of Gods grace; heare what *wiſdome* ſaith, *Pro.* 1. 22. 23. *Return ye ſcorners*; Oh conſider

ſider, thou that art ignorant of Chriſt, that never *ſought* after Chriſt many a yeare together, that have *continually provoked him to his face*, how the *Lord* calls you, *Eſay* 65.1.2.3. you, even you, are all thoſe the *Lord* calls, and will you not come? Conſider why the *Lord* cals thee, is it becauſe he hath any need of you to honour him? I tell you, he could have gone to others that would have given his Goſpell better welcom then it hath had from you; hee could have gone to many Kings and Princes, and out of that golden mettall have made himſelf veſſels of honour, rather then out of ſuch baſe mould as thou art made of; he could have honored himſelf in thy ruine, as in many millions of other men, and loſe nothing by thee neither, he could have been bleſſed without you in the boſom of his Father; or is it becauſe thou haſt done any thing for him? alas! thou haſt not returned him thy nutſhels, thou haſt not had ſo much as a form of Religion, thou haſt done as much miſchief to him as thou couldſt, *Ier.*3.5. thou haſt wearyed him with thine iniquities, and made him ſerve with thy ſins, and haſt ſubdued his heart exceedingly by ſtrang impenitency, *Iſa.* 43.24. the only reaſon that hath moved him to call upon thee, hath been to pity thee, ſeeing the running to the fire that never can bee quencht, without ſtop or ſtay; 2 *Chron.* 36. 15, 16. and *becauſe thou art fallen by thine iniquities*, *Hoſ.*14.1. And ſhall this bring you home? 3.

Conſider for what end the *Lord* calls thee, is it not to come & take poſſeſſion of all the *grace of Chriſt*, *Gal.*1,6. nay of all the *glory of Chriſt*, 1 *Theſ.*2.12, nay to a moſt neare, ſweet, and everlaſting *fellowſhip with Chriſt himſelfe*? 1 *Cor.*1.9. and can I ſay any more? can you deſire any more then this? if the *Lord* ſhould ſay unto any of us, Come into the garden, and there watch and pray with me, ſorrow and 4.

ſuffer with me; who of us would not account our ſelves unworthy of ſuch honour? but for the Lord to ſay, Come & enter into your reſt, the land, the kingdom of grace and glory is before you, go up and poſſeſſe it, Oh where are our hearts, if this call will not draw? if the Lord ſhould ſay at the day of Judgment, when the heavens and earth ſhall be on a light fire, & the Lord Jeſus ſet upon the throne of his glory, admired of all his Saints and Angels; Come you bleſſed and take the kingdome prepared for you, would you not gladly come at that call? Oh beloved, the Lord Jeſus now in the throne of his glory in heaven, behold he cals you unto a better good then that kingdom; he cals you to come and take himſelf & all his precious benefits prepared for you, though in thy ſelf accurſed; and would he have you take poſſeſſion of all this? is it *not the praiſe of the riches of his grace? Eph.* 1. If this be his end, then if thou wilt not come for thy own good, yet for his ſake, his grace ſake come

5. How long the Lord hath called thee, how oft hee would have gathered thee; he hath *ſtood* ſo long untill *his locks are wet with dew of the night, Cant.* 5. 1. 2. It may be you are afraid, it hath been ſo long, that now time is paſt; Oh no, for whiles the Lord calls by his word & ſpirit, *now is the acceptable time* 2 *Cor.* 6. 2. I confeſſe there is a time wherein the Lord will not be found, but whiles the Lord is neer unto thee by his Miniſtery, by his Spirit, convincing, affecting, ſtirring, knocking at thy heart, the time is not yet paſt, the Sun is not yet ſet, ſo long as thoſe beams appear, *Iſa.* 55. 6. thoſe thoughts which diſcourage thee from coming to Chriſt, whiles the voice of his call is heard, cannot bee of Chriſt but Satan, whoſe principall worke is to lay ſuch ſtumbling blocks in our way to him.

6. Conſider the greatneſſe of your ſin in not coming to him. 1. This

1. This is *the Condemning ſin*; for no ſin ſhould condemn thee, if thou didſt *come to him, Iohn* 3. 17. 18. 19. thou ſhouldſt pleaſe him, & as it were make him amends for all the wrongs thou haſt done him, by coming to him, *Heb.* 11. 5. 6. 7.

2. This aggravates all other ſins, *If I had not ſpake to them,* (ſaith Chriſt) *they had had no ſinne, i. e.* comparatively; *but now they have no cloak for their ſin*: can the ſin of devils be ſo great as thine, that never had a Saviour ſent unto them? yet thou haſt one ſent and come out of heaven to thee, calling to thee from heaven, and yet thou deſpiſeſt him. Ioh. 15. 22. 3. This provokes the Lord to moſt unappeaſable and unquenchable wrath, *Heb.* 3. 11. *I ſware in my wrath they ſhould not enter into my reſt*; after ſinnes againſt the Law, the Lord did not ſweare that man ſhould die, (for that notes an unchangeable purpoſe) but let Chriſt be deſpiſed, the Lord now ſwears in his wrath againſt ſuch a one: *he that drawes backe my ſoule ſhall take no pleaſure in him, Heb.* 10. 38. after ſin againſt the law, the Lord took pleaſure in glorifiing his grace upon man fallen, but if you draw back from the grace of Chriſt in the Goſpell, the Lord will take no pleaſure in you. 4. It provokes the foreſt & moſt unſupportable wrath, *Take heed you deſpiſe not him that ſpeaketh, for if they did not eſcape who refuſed him that ſpake on earth; much leſſe shall we that deſpiſe him that ſpeaks from heaven, Heb.* 12. 25. Take heed therefore you deſpiſe not him that ſpeaketh; the word *deſpiſe* ſignifies in the originall to deſpiſe or refuſe upon ſome colour of reaſon: every man hath ſome ſeeming reaſon againſt beleeving: one thinks time is paſt, another thinks hee is excluded by ſome antecedent decree of election, another thinks he is not humbled, nor holy enough, another makes excuſe not by pretending his Ale-houſe & whore-houſe, but his Farm & Merchandize. O *Mat.*

*Mat.*22. another thinkes he is well enough without Christ, &c. Oh take heed, for the wrath of God most intollerable is your portion, the lowest dungeon of darknes, is thy place in hell for this sin; *Heare ye despisers* & wonder, *for I will work* (saith the Lord) *a worke in your dayes, which you shall not beleeve though it be told you. Acts* 13. 41. I pray you what is this work? certainly a work of wrath and vengeance; but what is it? *you will not beleeve though you be told of it*, oh you secure sinners; but what is it that they will not beleeve? nay truly the Lord himselfe is silent there, and saith nothing, as if it was so great & dreadfull, that the glorious Lord himselfe is not able to expresse it; and truly no more am I: Oh therfore be not worse then that *generation of Vipers* that came in to *Iohn* becaus some had *forewarned them to escape the wrath to come*, *Mat.* 3. but come unto a Saviour that you may be ever blessed with him. But you will say,

How should we come to him?

Answ, 1 Come to him mourning, and loathing your selves for your long continuance in refusing of him, *Ier.* 31. 9. *Ezek.* 6. 9. Come mourning for all thy sins, but especially for this, that thou hast slighted him and not sought him, shed his bloud, rent his bowels; and if thou canst not come, yet come to him & make thy moan to him of thy unbeleef and inability to come.

2. Come with confidence that *they that do come hee will never cast away*, and that thou being come he will never cast thee away, *Ioh.* 6. 37. *Heb.* 10. 22.

3. Come gladly and willingly, glorifying his grace, but abasing thy self: *With gladnes shall they be brought and enter into the Kings presence*, *Psal.* 45. 15. Doe not receive Gods grace as a common thing, but thankfully & with all thy heart: for the end why the Lord gives Christ to any man is the glory of his grace,

Acts 2. 39. and 13. 47.

grace; if the *Lord* attaines this end hee desires no more, for why should he, when he hath his end?

Doe not come and taste, but *come & drink*, *Iohn* 7. 37. you may famish to death and pine away in your iniquities, and prove Apostates, even to commit the impardonable sin, if you do but *tast* of him, as those did, *Heb.* 6. 4. 5. but *drink abundantly, Oh ye beloved of the Lord, Cant.* 5. 1. If you cannot satisfie your soules by what you feel already received from him, then satiate your soules by what you may finde in him, *Isa.* 45. 24. take possession of all the grace, glory, peace, promises of the *Lord* Jesus and leave not a hoose behinde thee, & be for ever refreshed and comforted therein. So come to him, as that 4. 5. *you keep your confidence*, and keepe your saviour of him and joy in him, *Heb.* 3. 14. with 6. let the word that called you be ever sweet and precious, as *David* said, *Psa.* 119. 53. *I will never forget thy Precepts, for by them thou hast quickned me.* Let the *Lord* jesus be ever fresh, *Heb*, 3. 6. and as *an oyntment powredout*; take heed that the *blood* wherewith you are sanctified, do not grow *a common thing*, & promises withered flowers, & Sermons of Christ and his grace (unlesse there be some new notions about them) as dead drink, for this is the great sin of this age; the old truths about the grace of Christ, and the simplicity of the Gospel is as water in mens shoes; Ministers must preach novelties, and make a quintessentiall extracts out of the Scriptures, & it may be, press *blood* out of them sometime rather then *milk*, or else their doctrines are too many as Almanacks out of date, or as news they heard seven years since; and they knew this before: O the wrath of God upon this God-glutted, Christ-glutted, Gospel-glutted age; unlesse it be among a very few poore beleevers, whose soules are kept empty, poore, and hungry by some continuall

temptations or afflictions, and they are indeed glad of any thing, if it be any thing of Christ! Verily I am afraid such a dismall night is towards of spirituall desertions, and of outward, but sore afflictions of famine, war, bloud, mortality, deaths of Gods precious servants especially; that the Lord will fill the hearts of all Churches, families, Christians, that shall be saved in these times, with such rendings, tearings, shakings, anguish of spirit, as scarce never more in the worst days of our fore-fathers; & that this shal continue, until the remnant that escape shall say, *Blessed is he that cometh in the name of the Lord*; blessed be the face and feet of that Minister, that shall come unto us in Christs name, and tell us, that there is a Saviour for sinners, and that he calls us for to come.

And thus I have done with this divine truth, *viz.* That the Lord Jesus in the day of his power, saves us out of our wretched and sinfull estate, by so much conviction, as begets compunction; so much compunction, as brings in humiliation; so much humiliation, as makes us come to Christ by Faith.

CHAP. 2.

That every sinner thus beleeving in Christ, is at that instant translated into a most blessed and happy estate: John 5. 24. *Phil.* 2. *ult.*

Quest. IF the Question be, What is that happy condition they are made partakers of?

Answ. I answer, this appeares in these six priviledges or benefits, principlly.

1. *Justification*, all their sinnes are pardoned.
2. *Reconciliation*, Peace with God.
3. *Adoption*, they are made the Sons of God.
4. *Sanctification*, they are restored to the Image of God. 5. *Audience of all their prayers* to God.
6. *Glorification*, in the Kingdom of heaven, in eternal Communion with God.

Sect.

SECT. 1.

First, Juſtification.

THis is the firſt benefit which immediately followes our union unto Chriſt by Faith, that look as we are no ſooner children of *Adam*, and branches of that root by naturall generation, but we immediately contract the guilt of his ſin, and ſo original polution; ſo we are no ſooner made branches of the ſecond *Adam* by vocation, and ſo united unto Chriſt by Faith, but immediately we have the imputation of his righteouſneſs to our juſtification, after which we receive in order of nature (not time) our ſanctification; There is no truth more neceſſary to be known then this, it being the principall thing contained in the Goſpel, *Rom.* 1. 17. the Law ſhewing how a man may be juſt and live; but it hath not the leaſt word how a ſinfull man may bee juſt and not die, this is proper to the revelation of the Goſpel: let me therefore give you a taſte of the nature of it,

Our Juſtification is wrought by a double act. 1. on God the Fathers part, he by a gracious ſentence abſolves and acquits a ſinner, and accepts of him as righteous; 2. on God the Sons part, procuring the paſſing of this ſentence by his ſatisfaction imputed and applyed: the Father being the perſon principally wronged hath chiefe power to forgive, yet in juſtice hee cannot acquit, nor in truth account a man unrighteous as righteous, unleſſe the Son ſtep in and ſatisfie; *for whoſe ſake he forgives*: as the Apoſtle expreſly ſaith, *Eph.* 4. *ult.* ſo that our Juſtification is wholly out of our ſelves, and we are meerely paſſive in it. Juſtification is not to make us inwardly juſt, as the Papiſts dream; but it is a *Law*-tearm, & is oppoſed againſt *condemnation*, *Rom.* 8. 33. now look as *condemnation* is the ſentence of the Judge, condemning a man to die for his offences, or ſinne;

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ſo *Juſtification* is the ſentence of God the Father, abſolving a man from the guilt and puniſhment of ſin for the ſake of the righteouſneſſe of Chriſt: That you may more particularly underſtand me, take this deſcription of it.

Juſtification is the gracious Sentence of God the Father, whereby for the ſatisfaction of Chriſt, apprehended by faith, and imputed to the faithfull, he abſolves them from the guilt & condemnation of all ſin, & accepts them as perfectly righteous to eternal life

Let us open the particulars herein briefly in ſeverall Queries. What it is in generall, *to juſtifie.*

Queſt. 1.

Anſw. Tis to paſſe ſentence of abſolution; to pronounce a ſinner righteous; tis Gods pardon, remiſſion of ſins; this appears from the oppoſition mentioned it ſtands in unto condemnation, as a Judge pardons a man when he ſaith he ſhall live; or as a man manifeſtly forgives another when hee gives him a promiſe, or a bill of diſcharge; ſo that (note this by the way that) our Juſtification is not Gods eternall purpoſe to forgive, but it is Gods ſentence publiſhed, a ſinner is juſtified intentionally in election, but not actually till this ſentence bee paſt and publiſhed; The difficulty onely here is, where this ſentence is pronounced; for anſwer whereof note, that there is but a double Court wherein tis paſſed; 1. Publikely in the Court of Heaven, or in the Court-rolls of the VVord; (for there is no other Court of heaven where God ſpeaks, but this.) 2. Privately, in the Court of Conſcience. By the firſt wee are juſtified indeed from perſonall guilt; by the ſecond we feel our ſelves juſtified by the removall of conſcience guilt. The firſt is expreſly mentioned, *Acts* 10. 43, and *Rom.* 1. 17. the ſecond is expreſly ſet down alſo, *Pſa.* 32. 4. The firſt is the cauſe and foundation of the ſecond; the ſecond ariſeth from the firſt: otherwiſe, peace of conſcience

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is a meere deluſion: the firſt is ſometimes long before the ſecond, *Pſa.*88.15. as the ſentence of condemnation in the Word is ſometimes long before a man feels that ſentence in his own conſcience; the ſecond comes in a long time after in ſome Chriſtians: The firſt is conſtant and unchangeable; the ſecond very changeable: he that hath peace in his conſcience to day, may loſe it by to morow. So that you are not (in ſeeking the teſtimony of your juſtification) to look for a ſentence from heaven immediately pronounced of God, but look for it in the Court of his Word (the Court of Heaven) which though we hear not, ſometime, yet it rings and fills heaven and earth with the ſound of it, *viz. There is no condemnation to them that beleeve*: for hereby the *Lord* mercifully provideth for the peace of his people more abundantly. As when a poor Creditor is acquitted, or a malefactor pardoned, I beſeech you (ſaith he) let me have an acquittance, a diſcharge, a pardon under your owne hand, and this quiets him againſt all accuſers: ſo tis here; the *Lord* gives us an Acquittance in his Word under his owne hand and ſeale, and ſo gives us peace. *Heb.*6.18.

Who is this that juſtifieth? 2.

Tis *God the Father*, *Rom.* 8.34. *Father forgive them*, ſaith Chriſt. And hence Chriſt *is an Advocate with the Father*, 1 *Iohn* 2.2. All the three perſons were wronged by ſin; yet the wrong was chiefly againſt the Father, becauſe his manner of working appeared chiefly in creation, from the righteouſneſſe of which, man fell by ſin. The Father forgives primarily by Soveraign authority; the Sonne of Man Chriſt Jeſus forgives by immediate diſpenſation and commiſſion from the Father, *Ioh.* 5.22. *Mat.* 9.6. the Apoſtles and their ſucceſſors forgive miniſterially, *Ioh.*21.23. The Father forgives by granting par- *Anſw.*

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don, the Son by procuring, the Miniſters (where the Spirit alſo is) by publiſhing or applying pardon: ſo that this is great conſolation, that God the Father the party chiefly incenſed, tis he that juſtifieth, tis he that paſſeth this gracious ſentence, and then who can condemne?

3. *Anſw.* Why doth the Father thus juſtifie? Tis meerly his grace, and out of grace. And hence I call it his *gracious ſentence, Rom.* 3. 24. *juſtified freely by his grace.* What is his *grace?* The Prophet *Eſay* expounds it to be not our grace, or works of grace, (although wrought by grace) but *his own name ſake.* Eſay. 43 25. In ſome reſpect indeed it is juſt for God to forgive, *viz.* in regard of Chriſts ſatisfaction, 1 *Ioh.* 1. 7. *Ro.* 3. 20. The Mercy-ſeat and the Tables of the Law in the Ark, may well ſtand together, but that Chriſt was ſent to ſatisfie juſtice, and that thy ſins were ſatisfied for, & not anothers: thus it's wholly of grace. If therefore you thinke the Lord pardons your ſinnes becauſe you have beene leſſe ſinners then others; or if you thinke the Lord will not pardon your ſins, becauſe you are greater ſinners then any elſe, you ſin exceedingly againſt the riches of Gods grace in this point.

4. *Anſw.* What is the mean by which the Father doth thus juſtifie? Tis for the ſatisfaction or by the price of the redemption of Chriſt, *Rom.* 3. 24. *Rom.* 5. 10. *Eph.* 1. 7. for Mercy would, but Juſtice, could not forgive, without ſatisfaction for the wrong done. Hence Chriſt ſatisfies, that grace and mercy might have their full ſcope of forgiving. So that, neither works before converſion, which are but gliſtering ſins. *Rom.* 1. 18, nor works of grace in us after converſion, can be cauſes of our juſtification: for *Abraham* when he was juſtified & ſanctified, yet *had not whereof to boaſt*, but *beleeved in him that juſtified, the ungodly, Rom.* 4. 5. And the Apoſtle *Paul* ſaith expreſly,

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We that beleeve *have beleeved, that we might be juſtified, Gal.* 2.16. 'tis therefore the price of Chriſts redemption which doth procure our juſtification. But underſtand this aright, for this price is not applyed to each particular man as the *common price*, redeeming all, (for then every Beleever ſhould be accounted a ſaviour, and redeemer of all) but as the price of thoſe ſouls in particular, to whom it is ſpecially intended, & particularly applyed. Chriſts righteouſneſſe is ſufficient to juſtifie all to whom it is imputed, but it is no further imputed then to the attaining the end of imputation, *viz.* to juſtifie and ſave me in particular, not to make me a head of the Church or a common Saviour: It argues a man weakly principled, that denyes the neceſſity of Chriſts ſatisfaction to our Juſtification, becauſe forſooth every Beleever ſhould then be a Redeemer. By *Satisfaction* I underſtand, the whole obedience of Chriſt unto the very death, which is both active and paſſive, by which we are juſtified; *Heb.* 10. 10. *Phil,* 2.8. that righteouſneſſe of Chriſt (wrought in his ſatisfaction) is imputed, which ſatisfies the Law and divine Juſtice, *Gal.* 4.1. 2.3.4. which is both active and paſſive: the very reaſon why the *Law* requires perfect obedience of us, which we cannot poſſibly bring before God; is, that we might ſeek for it in Chriſt, that fulfilled all righteouſneſſe: and therefore he is called *the end of the Law for righteouſneſſe*, *Rom.* 10. 3.4. And it is ſtrange that any ſhould deny juſtification by Chriſts active obedience, upon this ground, *viz.* becauſe that *by the workes of the Law* (which ſatisfie the *Law*) *ſhall no ſinner be juſtified*; and yet withall ſay, that we are juſtified by that which ſatisfies the *Law*.

This righteouſneſſe of Chriſt is not that of the Godhead, (for then what need was there for Chriſt to doe or ſuffer?) but that which was wrought in the Manhood.

And hence it is infinite in it ſelf, though infinite in value in that it was the righteouſneſſe of ſuch a perſon. This righteouſneſſe of God may be conſidered two wayes; Firſt, abſolutely in it ſelf; Secondly, reſpectively, as done for us.

1. Chriſts abſolute righteouſneſſe is not imputed to us, *viz.* as he is Mediatour, Head of the Church, having the Spirit without meaſure (which is next to infinite) &c. for though theſe things are applyed for our good, yet they are not imputed as our righteouſneſſe; and therefore the objection vaniſheth, which ſaith we cannot be juſtified by Chriſts righteouſneſs, becauſe it is of ſuch infinite perfection.

2. The reſpective or diſpenſative righteouſneſſe which ſome call *juſtitia fide juſſoria*, is that whereby Chriſt is juſt *for us* in fulfilling the Law, in bearing Gods Image, wee once had, and have now loſt by ſin; and thus we are truly ſaid to be as righteous as Chriſt by imputation, becauſe he kept the law for us: and here obſerve that the queſtion is not whether all that Chriſt did & had is imputed to us as our righteouſneſs, but whether all that he did *pro nobis*, for us, as a ſurety in fulfilling the law, be not *for ſubſtance*, our righteouſneſs; & therefore to think that we are not juſtified by Chriſts righteouſneſſe, becauſe then we are juſtified by his working of miracles, preaching of ſermons, which women are not regularly capable of, is but to caſt blocks before the blind; ſo that though Chriſt doth not beſtow his perſonall wiſdom and juſtice upon another, yet what hinders, but that *that* which Chriſt doth by his wiſdom & righteouſneſs for another, the ſame ſhould ſtand good for him for whom it is done? for thus it is in ſundry caſes among men; Chriſts eſſental righteouſneſs, infinite wiſdom, fulneſs of ſpirit without meaſure, &c. is not imputed to us; yet theſe have conſpired together to do that for

us,

us, and ſuffer that for us, by which we come to be accounted righteous before God: he ſhall be called *the Lord our righteouſneſs*, *Ier.* 23.6. This righteouſneſs therefore imputed to us juſtifies us, *Rom.* 5.18. we are ſaid to be made *the righteouſneſs of God in him*: not the righteouſneſſe of God whereby *he is juſt* but whereby *we are juſt*; oppoſed to the righteouſneſs of man which is called *our own righteouſneſs*, *Rom* 10. 3. *Rom.* 1.17. Not righteouſneſſe *from* him (as the Papiſts dream) but righteouſneſſe *in* him; nor remiſſion by Chriſt only, but righteouſneſſe in Chriſt; this imputed juſtifies; as ſin imputed condemns.

Who are the perſons the Lord doth juſtifie? 5. *Anſw.*

They are beleevers; we are juſtified *by faith Rom.* 5. or *for Chriſts righteouſneſs apprehended by faith*, *Phil.* 3.9. it is by faith not as a work of grace, but as by an inſtrument appointed of God for this end. Chriſt did not die that our ſins ſhould be actually & immediately pardoned, but mediately *by Faith*, *Ioh.* 3.16. *Iohn* 17.20. and the Lord in wiſdome hath appointed this as the only means of applying righteouſneſſe, becauſe this above all other graces caſts down all the righteouſneſs of man in point of juſtification, & ſo all cauſe of boaſting, and advanceth grace & mercy only, *Rom.* 3.27. *Rom.* 4.16. *Ro.* 4 5. *Rom* 9.30. 31. 32. the faithfull account themſelves ungodly in the buſineſſe of juſtification, and thence it is ſaid that *Abraham* (though a godly man in himſelf, yet) *beleeved in him that juſtifies the ungodly*: he only is righteous whom God pronounceth & faith is righteous. Now Faith above all other graces beleeves the word; and a Beleever ſaith, I beleeve I am righteous, before God, not becauſe I feel it ſo in my ſelf, but becauſe God ſaith I am ſo in his Sonne, ſo that you are not juſtified before you beleeve; nor then only, when you have performed many holy duties, but at the firſt

inſtant of your cloſing with Chriſt, you are then to ſee it, and by Faith to admire Gods rich grace for it.

What is the extent of this ſentence?

6. *Anſw.* The deſcription ſaith, that Chriſts ſatisfaction thus applyed, the Father doth two things.

1. He abſolves them from all guilt and condemnation of ſin, ſo that in this ſenſe, *he ſees no iniquity in Jacob*, chaſtiſements they may now have after juſtification, but no puniſhments; croſſes, nor curſes; ſuch as deſtroy their ſins, no puniſhments to deſtroy their ſoules: hence thoſe phraſes in Scripture, *ſcattering ſins as a miſt, blotting them out, remembring them no more, ſetting them as far as East is from the Weſt*: for Chriſt being made ſin for his people, and this being imputed, he *aboliſhing all ſin, by one offering*, *Heb.* 10. hence all are forgiven; and hence it is that there can be no ſuit in Law againſt a ſinner, the Law being ſatisfyed, and the ſinner abſolved; nay hence ſin is condemned, and the ſinner ſpared, *Rom.* 8.3. as Chriſt dyed for us, ſo he was acquitted for us, and we in him; wee in him in redemption, wee by him in actuall faith and application. Whether all ſins, paſt, preſent, and to come, are actually forgiven at the firſt inſtant of beleeving, I will not, dare not determine; this is ſafe to ſay, 1. That the ſentence of pardon of all thy ſins, is at an inſtant, *Ro.* 8.1. but not the ſenſe nor execution of pardon: actual ſentence of pardon, not actual application of pardon, til they be actually committed, *Col.* 2.13. *Heb.* 9,12. *Heb.* 10. 1.2. *Rom.* 3.25. There is a pardon of courſe (ſome ſay) for ſins of infirmities, I ſay there is alſo a pardon of courſe for ſins of wilfulneſſe, all manner of ſins;

2. but not ſenſe of pardon alwayes. He accepts & accounts us perfectly righteous, *Rom.* 4. 3. Faith *is accounted for righteouſneſſe*, not the act of Faith; as the Arminians would, but the object of it apprehend

ed

ed by Faith; *Rom.* 5. 17. The *Lord* accounts us as righteous through Chriſts righteouſneſſe, as if we had kept all the law, ſuffered all the puniſhments for the breach of it; *Who can lay any thing to the charge of Gods elect*, whom God hath *juſtified?* ſaith the Apoſtle, *Ro.* 8. Satan may anſwer, Yes, I can, for the Law ſaith, *The ſoul that ſins muſt dye*: Chriſt anſwers, but I have dyed for him, & ſatisfied the utmoſt farthing to juſtice in that point: True, may Satan ſay, here is ſatisfaction for the offence, but the *Law* muſt be kept alſo; the Lord Chriſt anſwers, I am the end of the Law for righteouſneſſe, I am perfect holy and righteous, not for my ſelf, (for I am a common perſon) but for this poor ſinner who in himſelfe is exceedingly and wholly polluted; and hence the Lord covers ſins, as well as pardons ſins; *cloathes* us with Chriſt, as well as remits ſin for Chriſts ſake; and as we are accounted ſinners by imputation of *Adams* legall unrighteouſneſſe, ſo are we accounted righteous by the ſecond *Aams* legall righteouſneſſe, and that unto eternal life, *Rom.* 5. 17. 18. Thus you ſee *the nature*, now the Lord opens your eyes to ſee *the glory* of this priviledge; you that never felt the heavy load of ſin, the terrors of a diſtreſſed conſcience ariſing from the ſenſe of an angry God, cannot prize this priviledg; but if you have, you cannot but ſay as he did. *Oh bleſſed are they whoſe iniquities are forgiuen, and whoſe ſin is covered*; and again, *Bleſſed is the man to whom the Lord imputes no ſin*: *Pſal.* 32. 12. The Lord pity us; how many be there in theſe times, that know there is no juſtification but by chriſts righteouſneſſe, & yet eſteem it not? let me therefore give you one glimpſe of the glory of it in theſe particulars. 1. This is the righteouſnes by which *a ſinner* is righteous: the law ſhewes you how a man may be righteous, but there is not the leaſt tittle of the *Law*,

ſhewes you how *a ſinner* may become righteous, this never could have entered into the thoughts of Angels how this could be; it is croſſe to ſenſe & reaſon, for a man accurſed and ſinfull in himſelf, to be at that very time bleſſed & righteous in another; to ſay, *Lord depart from me, for I am a ſinfull man*, *Luk.* 5.8. is the voice of natural conſcience awakened, not only concerning God out of Chriſt, but even when God appeares in Chriſt as he did then to *Peter*; but that the Lord ſhould become our righteouſneſſe, when wee think no ſinners like our ſelves: no caſes, no afflictions, no deſertions like ours, who can beleeve this? yet thus it is; the very ſcope of the fourth Chapter to the *Romanes*, is not to ſhew how a juſt man may be made righteous, but how *a ſinner* may; our own duties, works, & reformation, may make us at the beſt but leſſe ſinfull. but this righteouſneſs makes a ſinner ſinleſſe. 2. By this a ſinner is righteous before the judgement ſeat of God: what man that hath awakenings of conſcience, but trembles exceedingly when he conſiders the judgement ſeat of God, and of his ſtrict account there; but by this wee can look upon the face of the Judge himſelfe with boldneſſe. *It is God that juſtifies, who ſhall condemn?* *Rom.* 8.32. Can Chriſt condemn? he is our Advocate. Can ſin condemn? why did Chriſt die & was made ſin then? can Satan condemn, if God himſelf juſtifie us? if the Judge acquits us, what can the Iaylor doe? can the Law condemn? no, the Lord Chriſt hath fulfilled it for us. to the utmoſt; Oh the ſtings that many have, ſaying, what ſhall I do when I die & go down to the duſt? may not the Lord have ſomething againſt me at the day of reckoning that I never ſaw, nor got cancelled? O poor creatures! is Chriſt now before God without ſpot? hath he cleared all reckonings? verily as he is before him; ſo are you, through that righteouſnes which is in him for you.

Rom. 4. 5.

By

By this you have perfect righteousnesse, as perfectly righteous, as Christ *the righteous*; 1 *Ioh.* 2. 1. 2. & 3. 7. All your owne righteousnesse though it be the fruit of the Spirit of grace, is a blotted, stained righteousnesse, very imperfect and little; but by this, the faith of *David*, *Peter*, *Paul*, was not more precious then thine is, because thou hast the same righteousnes as they had, 2 *Pet.* 1. 2. What sincere soul but esteems of perfect holinesse more then of heaven it selfe? Oh consider thou hast it (in this sense I now speake of) in the Lord Jesus. By this you have continual righteousnesse; what doest thou complaine of daily? is it not because thou feelest new sins, or the same sins confessed, & lamented, and in part subdued? nay some to thy feeling wholly subdued; but they return upon thee again, & the springs in the bottom fill thy soul again, that thou art weary of thy self and life. O but remember, this is not a cisterne, *but a fountain opened*, *Zach.* 13. 1. for thee to wash in; as *sinne abounds*, so *grace* in this gift of righteousnes *abounds much more*; the Lord hath *changes of garments* for thee: *Zach.* 3. 1. 2. 3. 4. 5. 6. 7. by means of which, there shall never enter into the Lords heart, one hard thought toward thee of casting thee off, or of taking revenge, upon any new occasion or fall unto sin. 4.

By this you have eternall righteousnesse, that never can be lost; if the Lord should make thee as perfectly righteous as once *Adam* was, or Angels in heaven are, & put on thy royall apparell againe, thou wast in danger of losing this, & of being stript naked again; but now the Lord hath put your righteousnes into a safer hand which never shal be lost, *Heb.* 6. 12. *Dan.* 9. 24. By this you please God, and are more amiable before him, then if you had it in your self; Do not say this is a poor righteousnes, which is thus out of thy self in another; why do you think righteousnes 5. 6.

in your ſelf would be beſt? Is it not becauſe hereby you think you ſhall pleaſe God? Suppoſe thou hadſt it, yet thy righteouſnes ſhould be at the beſt but mans righteouſneſſe, but this is called *the righteouſneſſe of God*, which cannot but be more pleaſing to him, then that in thy ſelf, 2 *Cor.* 5. 20. what is Angelicall righteouſneſſe to the righteouſnes of God? tis but a glow-worm before the Sun: the ſmell of *Eſau's* garments, the robes of this righteouſnes of the Son of God, are of a ſweeter odour then thine can be or ever ſhall be, *Eph.* 5. 1. 2. Tis ſaid, *By faith Abel, Enoch, &c. pleaſed God*: their perſons were ſinfull, their owne duties were weake, yet by Faith in this they pleaſed God: thou thinkeſt when thou goeſt to Prayer, if I had no ſin, but perfect holineſſe in mee, ſurely God would heare me. I tell you when you bring this offering of Chriſts righteouſneſſe, the Lord had rather have that, then all you can doe, you bring that which pleaſeth him more, then if you brought your owne. For aske thy own conſcience if it be poſſible for the righteouſneſſe that is done by thy ſelfe to be more pleaſing to God, then the righteouſneſs of the Sonne of God, the Lord of Glory himſelf, done and perfected for thee.

7. By this you glorifie God exceedingly, as *Abraham beleeved, Rom.* 4. *and gave glory unto God. In the Lord ſhall all the ſeed of Iſrael be juſtified, and ſhall glory, Eſay* 45. 25. For,

1. By this you glorifie him perfectly in an inſtant, for you continue to doe all that the Law requires that inſtant you beleeve. The Apoſtle propounds the Queſtion, *Rom.* 3. 21. Whether a Chriſtian *by faith doth make void the Law?* No, ſaith the Apoſtle, *but we eſtabliſh the Law*. How is that? *Pareus* ſhewes three wayes: One is this, becauſe that perfect righteouſneſſe which the *Law* requires of us, we perform it in Chriſt, by faith. So that in one inſtant thou continueſt

eſt to doe all that the *Law* requires, and hence ariſeth the impoſſibility of a true Beleevers Apoſtaſie, as from one principall cauſe: They that deny ſatisfaction by Chriſts doing of the *Law*, becauſe by our own workes and doings wee cannot be juſtified before God, may as well deny ſatisfaction by Chriſts ſufferings, becauſe by our own ſufferings we cannot be juſtified; our obedience to the *Law* in way of ſuffering, is as truly the works of the *Law*, as our obedience in way of doing.

2. By this you glorifie Gods juſtice; whatever Juſtice requires to bee done or ſuffered, you give it unto God, by Faith in Chriſt.

3. By this you glorifie grace and mercy, *Eph.* 1.7. for by this means mercy may over-abound toward you, and you may triumph in it as ſure and certain to you. What a bleſſed myſtery is this! Doth it not grieve you that you cannot glorify God in your times and places? Behold the way, if thou canſt not doe it by obedience, thou maiſt by faith: & thereby make reſtitution of all Gods glory loſt and ſtoln from him by thy diſobedience to him. By this you have peace 8.
in your conſciences: by this, Chriſts blood is ſprinkled upon them, and that cooles the burning torments of them, *Ro.* 5. 1. The commers unto the *Levitical* ſacrifices and waſhings, (types of this offering of Chriſt) could not thereby be perfected & be without the guilty conſcience of ſin: none of your duties can pacify conſcience, but as they carry you hither to this righteouſneſſe, but the commers to this have no more terrors of conſcience for ſin, I mean they have no juſt cauſe to have any; this *Rain-bow* appearing over your heads, is a certaine ſigne of fair weather, & that there ſhal be no more *deluge* of wrath to overwhelm thee. By this all miſeries are removed; when thy ſins 6.
are pardoned, there is ſomething like death, & ſhame

and ſickneſſe, but they are not; it's ſaid, *Iſa.* 33, *ult.* *There ſhall be none ſick among them*; why ſo? *becauſe they ſhall be forgiven their iniquities*: Tis no ſickneſſe in a manner, no ſorrow, no affliction, if the venome, ſting, & curſe be taken away by pardon of ſin; thy ſickneſſe, ſorrow, loſſes, death it ſelfe is better now then health, joy, abundance, life; you may here ſee *death, hell, grave, ſwallowed up in victory*, and now tread upon the necks of them, 1 *Cor.* 15. You may ſee life in death, heaven in the deepeſt hell, glory in ſhame: when thou ſeeſt all thy ſinnes done away in the blood of Chriſt Jeſus. This is the bleſſednesſe of all you poore beleevers and commers to the Lord Jeſus: what ſhould you doe but beleeve it, and rejoyce in it? If the wicked that apply this righteouſneſſe preſumptuouſly ſay, Let us ſin that grace may abound, and make no other uſe of forgiveneſſe, but to run in debt, & ſin with a licenſe: Why ſhould not you ſay, on the other ſide, Let me beleeve and owne my portion in this righteouſneſſe, that as my ſins have abounded, ſo my love may abound; as my ſins have been exceeding great, ſo the *Lord* may be exceeding ſweet; as my ſins continue and encreaſe, ſo my thankfulneſſe, glory in God, triumph over death, grave, ſins, through Chriſt, may alſo encreaſe; as you ſee righteouſneſſe in Chriſt for ever yours, ſo you may from thence expect from him ſuch a righteouſneſſe as may make you righteous alſo as hee is righteous. Tremble thou hard-hearted impenitent wretch, that didſt never yet come to Chriſt, nor feel thy need of him, or prize his blood; this is none of thy portion, all thy ſinnes are yet upon thee, and ſhall one day meet thee in the day of the *Lords* fierce wrath, when he ſhall appeare as an everlaſting burning before thine eyes, and thou ſtand guilty before him as chaffe and ſtubble.

Sect. 2.

SECT. 2.

Secondly, *Reconciliation.*

This is the second benefit which in order of nature follows our Iustification, although sometime in a large sense it is taken for the whole work of Iustification, strictly taken, it followes it, *Rom.* 5. 1. *Being justified by faith, we have peace with God, i.e.* not only peace *from God* in our consciences, but peace *with God* in our reconcilement to him, and his favour toward us: *Being justified we shall be saved from wrath, i.e.* not onely the outward fruits of wrath, but wrath from whence those come; *Christ* is first *King of righteousnesse*, then *King of Peace, Heb.* 7. 2. for is not sin the cause of Gods anger? must not sinne therefore be first removed in our justification, before we can have Gods anger allayed in our reconciliation? so that as in our justification the Lord accounts us just, so in our reconciliation (himself being at peace with us) he accounts us friends; indeed our meritorious reconciliation is by Christs death; as the Kings son who procures his fathers favour toward a Malefactor, who yet lies in cold irons & knows it not; and this is before our justification or being, *Rom.* 5. 9. but actually & efficacious reconciliation, whereby we come to the fruition & possession of it, is after our justification, *Rom.* 3. 24. 25. Christ is a propitiation by faith, and here the Malefactor hath tidings of favor, if he will accept of it, *Eph.* 2. 15. 17. and of this I now speak: God & man were once friends, but by sin a great breach is made, the Lord onely bearing the wrong is justly provoked, *Isa.* 65. 2. 3. man that only doth the wrong is notwithstanding at enmity with him, & will not be intreated to accept of favour, much lesse to repent of this wrong, *Ier.* 8. 4. 5. 6. 7, 8. the Lord Jesus therefore heals this breach by being mediator betweene both; hee takes up the quarrell, and first recouciles

God to man, and man to God, *in himſelfe*, in Redemption, and after this reconciles God and man *by himſelfe* in (or immediately upon) our juſtification.

This Reconciliation conſiſts in two things chiefly.

1. In our peace with God, whereby the Lord layes by all acts of hoſtility againſt us, *Rom.* 5. 1

2. In love and favour of God, I doe not meane Gods love of *good will*, for this is in Election, but his love of *complacencie and delight*, for till wee are juſtified, the Lord behaves himſelfe as an enemy and ſtranger to us who are polluted before him, but then he begins thus to love us, 1 *John* 4. 10. 16. *Col.* 1. 21. 22. A Gardiner may intend to turne a Crab-tree ſtock into an Apple-tree, his intention doth not alter the nature of it, untill it actually be engraffed upon: ſo wee are *by nature the children of wrath*, Eph. 1. 3. The intention of God the Father, or his love of good will doth not make us children of favour and Sons of peace, untill the Lord actually call us to and ingraffe us into Chriſt, and then as Chriſt is *the delight of God*; ſo wee in him are loved with the ſame love of delight. Peace with God and love of God are of different degrees of our reconciliation: A Prince is at peace or ceaſeth warre againſt a rebell, yet he may not bring the Rebell before him, into his boſome of ſpeciall favour, delight, and love; but the Lord doth both, towards us enemies, ſtrangers, Rebells, devils, in our reconciliation with him.

Iſa. 4. 1. 2.

Oh conſider what a bleſſed eſtate this is to be at peace with God: It was the title of honour the Lord put upon *Abraham* to be *the friend of God*, Iſa. 41. 8. I am not able to expreſſe what a priviledge this is, tis better felt then ſpoken of; as *Moſes* ſaid, *Pſal.* 90. *Who knows the greatneſs of his wrath*; So I may ſay, who knowes the greatneſſe of this favour and love?

5.

1. That God ſhould be pacified with thee after anger,

ger, this is exceeding glorious, *Isa.*12.1.2. What is man that the Lord ſhould viſit him, or looke upon him, though he never had ſinned? but to looke upon thee, nay to love thee, after provocation of ſin, after ſuch wrath, which like fire hath conſumed thouſand thouſands, and burnt down the bottome of hell, and is now and ever ſhall bee burning upon them; Oh bleſſed are they that finde this favour!

2. That the Lord ſhould be pacified wholly and thorowly, that there ſhould be no anger left for you to feel. The poore afflicted Church might object againſt thoſe ſweet promiſes made here, *Iſa.* 27.1.2.3. that ſhe left no love: You are miſtaken, ſaith the Lord, *Fury is not in me*, ver. 4, Indeed againſt bryars and thorns, and obſtinate ſinners that prick & cut mee to the very heart by their impenitency, I have, but none againſt you: Out of Chriſt, God *is a conſuming fire*, but in Chriſt he is nothing elſe but *love*, 1 *Ioh.*4.16. & though there may be fatherly frowns, chaſtiſements, reproofs, and rods, though he may for a time hide his face, ſhut out thy prayers, deferre to fulfill promiſes, &c. yet all theſe are out of pure love to thee, and thou ſhalt ſee it, and feel it ſo in thy latter end, *Heb.*12.8.9. Never did *David* love *Jonathan* (whoſe love exceeded) as the Lord loves thee from his very heart, now thou art in Chriſt by faith.

3. That the Lord ſhal be pacified eternally, never to caſt thee off again for any ſins or miſeries thou falleſt into, this is wonderfull: Thoſe whom men love they forſake, if their love be abuſed; or if their friends be in affliction, they then bid them good night; but the Lords love & favor is everlaſting, *Iſa.*9.7. *The mountains may depart out of their places, & the hills caſt down to valleys, but the Lords kindneſſe never ſhall, never can; He hath hid his face a little moment,* whiles thou didſt live in thy ſin and unbeleef, but now *with* Iſa.45.10.

with everlasting mercy he will embrace thee; Nay which is more, *the abounding of thy sin* is now the occasion *of the abounding of his grace*, *Ro.* 5 20. thy very wants & miseries are the very causes of his bowels and tender mercies, *Heb.* 4. 15. 16. Oh what a priviledge is this? Did the Lord ever shew mercy and favour to the Angels that sinned? Did not one sin cast them out of favour utterly? Oh infinite grace, that so many thousand thousands every day gushing out of thy heart against kindnesse and love, nay the greatest, dearest love of God, should not incense his sorest displeasure against thee! the Lord that powred out all his anger upon his own Son for thee, and for all thy sins, cannot now powr out, nay hee hath not one drop left (though he would) to powre out upon thee for any one sinne.

4. That the *Lord* should be thus pacified with enemies; a man may be easily pacified with one that offends him a little, but with an enemy that strikes at his life, (as by every sin you doe) this is wonderfull, yet this is the case here, *Rom.* 5.7.8.

5. That the *Lord* should be pacified, even with enemies, by such a wonderfull way as the blood of Iesus Christ, *Rom*, 5.7.8. this is such love, as one would think the infinite wildome of a blessed God could have devised no greater; by this (*v.6.*) he *commended* and set out *his love*, which though now it grow a stale and common thing in our dayes, yet this is that which is enough to burst the heart with astonishment and amazement, to thinke that the party offended, (who therefore had no cause to seeke peace with us againe) should find out such a way of peace as this is; Woe to the world that despise this peace.

6. That being thus pacified, you may come into Gods presence with boldnesse at any time, and aske what you will: I wonder what he can deny you if he

he loves you, *Rom.* 5. 2. and which is yet more, that now all creatures are *at peace with you*, *Iob.* 5, 23. as when the Captaine of the Army is pacifyed, none of his souldiers must hurt or strike that man; nay, that hereby all your enemies should be forced to do good to you; *Oh death where is now thy sting?*

I have oft wondered, if Christ hath borne all our miseries and suffered death for us, why then should we feel any miseries or see death any more? and I could never satisfie my owne heart by any answers given, better then by this, *viz.* that if the *Lord* should abolish the very being of our miseries, they should indeed then do us no hurt; but neither could they then doe us any good: for if they were not at all, how could they doe us good? now the Lord Jesus hath made such a peace for us, as that our enemies shal not only not hurt us, but they shall be forced (himself ordering of them) to doe much good unto us; all your wants shall but make you pray the more, all your sorrowes shall but humble you the more, all your temptations shall but exercise your graces the more; all your spirituall desertions shall but make you long for heaven, and to be with Christ the more: it is now part of your portion, not only to have *Paul, and Apollos, and world*, but *death* it selfe, to do you good: Oh Lord what a blessed estate is this; which, though thousands living under the Gospell of peace heare of, yet they regard not; they can strain their consciences in a restlesse pursuit of the favour of men, and in seeking worldly peace; yet to this day (though born enemies to God) never spent one day, it may be not one houre, in mourning after the Lord for favour from him, nor care not for it, unlesse it be upon their own tearms, *viz.* that God would be at peace with them, but they may still remain quietly in their sins & war against God; & thence it is, that the Lord will shortly

1 Cor. 3. 22.

ly take away peace from the whole earth, and plague the world with war and blood-ſhed: as it is in *Zach.* 11.6. *Deliver every man into the hand of his neighbour, and into the hand of his King, and they ſhall ſmite the Land*; even for this very cauſe, for deſpiſing the peace & reconciliation with God, you might and ſhould have accepted in the Goſpel of peace.

SECT. III.

Thirdly, Adoption.

This is the third benefit, which in order of nature followes our reconciliation, whereby the *Lord* accounts us Sons, and gives us the Spirit and priviledge of Sons: for in order, we muſt be firſt beloved before we can be loved ſo as to be accounted Sons, 1 *Ioh.* 3. 1.2. for the *Lord* of unjuſt to account us *juſt* in our juſtification is much; but for the *Lord* to account us hereby as *friends*, this is more: but to account us *Sons* alſo, this is a higher degree and a farther priviledge; and hence, our Adoption followes our Faith; *Ioh.* 1.12. *Gal.* 3.26. and if Adoption, then the Spirit of Adoption much leſſe doth not precede Faith, by Chriſts active obedience (our Divines ſay) we have right unto life; by Adoption we have a farther right; the one deſtroyes not the other; for a man may have right unto the ſame thing upon ſundry grounds: we know there are two ſorts of Sons: 1. Some by nature, borne of our own bodies, and thus wee are not Sons of God, but children of Wrath. 2. Some by Adoption which are taken out of another family, & accounted freely of us as our Sons; and thus *Moſes* was for a time the Son of *Pharaohs* daughter. And of this Son-ſhip by Adoption I now ſpeak, the *Lord* taking us out of the family of hell to be his Adopted Sons. Chriſt is Gods Son by eternal generation, *Adam* by creation; all beleevers are Sons of Adoption. Now Adoption is two-fold.

1. External,

1. Externall, whereby the Lord takes a people by outward covenant and diſpenſation to be his Sons; and thus all the Jewes were Gods *firſt-borne*, *Exod.* 4.22. and unto them did *belong the Adoption*, *Rom.* 9.4. 5. And hence their children were accounted *Sons*, as well as Saints, and *holy*: 1 *Cor.* 7.14. *Ezech.* 16.20.21. but many fall from this Adoption, as the Jewes did.

2. Internall, whereby the Lord out of everlaſting love, to particular perſons in ſpeciall, hee takes them out of the family of Satan, and by internall love and ſpecial account reckons them in the number of Sons; makes them indeed *Sons*, as well as calls them ſo: *Iſaac* by ſpecial promiſe was *accounted for the ſeed*, *Ro.* 9 8. & of this we now ſpeak. Now this is double. Iſa. 56. 5.

1. Adoption begun, 1 *Joh.* 3.1.2. now we are the Sons of God. To which of us, (though Sons indeed) yet the Lord behaves himſelf toward them for ſome time, and for ſpeciall reaſons, as unto *ſervants*, exerciſing them with many fears, *Gal.* 4.1.2. ſome ſpirits will not be the better for the love of their Father, but worſe; and therefore the Lord keeps a hard hand over them: to others, the Lord behaves himſelf with more ſpeciall reſpect, in making them cry with more boldneſſe, *Abba Father*, *Rom.* 8.15.16. who will be more eaſily overcome, and bent to his will by love.

2. Adoption perfected, when we ſhall receive all the priviledges of ſons, not one excepted, *Rom.* 8.23. where we are ſaid *to wait for our Adoption, the Redemption of our bodies*; By the firſt we are ſons, but not ſeene nor known ſuch, 1 *John* 3.1.2. By the ſecond, we ſhall be known before all the world to be ſuch: wee now ſpeake principally of Adoption begun, whereby we are Sons in Gods account, and by reall reception of the Spirit of Sons: the manner of this Adoption is thus.

1. God loves Jesus Christ with an unspeakable love, as his only Son, and as our elder brother.
2. Hence when we are in Christ his Son, he loves us with the same love, as he doth his own Son.
3. Hence the Lord accounts us sons, *Ephes.* 1.5.6. Gods love is not now toward us as to *Adam* his Son by creation, *viz.* immediately diffused upon us; but in loving his owne Son immediately, hence he loves us, and hence adopts us, and accounts us children.

Oh that the Lord would open our eyes to see this priviledge; *Behold it*, saith *John*, 1 *John* 3.1. stand amazed at it, that children of wrath should become the Sons of the most high God; for a beggar on the dunghill, a vagabond, runnagate from God, a prodigall, a stranger to God, whom the *Lord* had no cause to think on, to be made a Son of God Almighty.

If Sons, then the *Lord* doth prize and esteem you as Sons: If a man hath twenty sons, he esteemes the poorest, least, sick child hee hath, more then all his goods and servants, unlesse he be an unnatural father; I tell you that the least of you, the poorest and most feeble beleever, is accounted of God, and more esteemed then all his houshold stuffe: then heaven, earth, and all the glory in it, and all the Kings & great men in the world: *Isa.* 43.4.5.6, not because thou hast done any thing worthy of this, but onely because he accounts thee freely as his Sonne.

If sons, then the *Lord* surely will take care for you as for sons; a godly father hath a double care of his children. First, of their temporall; Secondly, and chiefly of their eternall estate; we are ready to question in times of want, what we shall eat, drink, how we shall live; Oh consider, art thou a Son of God, and will not he that *feeds the Ravens, and cloathes the Lilies*, provide for thee? Yes verily, he will take

Mat.6. 31,32.

care

care for thy temporall good. It is true, you may bee brought into outward ſtraits, wants, miſeries, yet then the Lord is thereby plotting for thy eternal good, for hence come all Gods corrections, *Deut.* 8, 5. *Heb.* 12. 8. the Lord took all they had from them by their enemies in warre, and carryed them away captive into a ſtrange *Land*, yet *Ier.* 24. 5. this was for their good; we think the Lord many times takes no care for us, and ſo make him of a worſe nature then the ſavage beaſts, or bloody men toward their young, but this is certain, hee never denies any thing to us in outward things, but it is to further our eternall bliſſe with him, to doe us good in our latter end: what ſay godly parents? it is no matter what becomes of my children, when I am dead, if the Lord would but give them himſelfe to be their portion; if at laſt they may ſee the Lord in glory: doe not wonder then if the Lord keepes you ſhort ſometimes.

If Sons, then he loves you as Sons, as a father doth his ſons; you thinke the Lord loves you not, becauſe you doe not alway feele his love, nor know his love; is thy ſon not thy childe, becauſe whiles it is young, it knowes not the father that begot it, or becauſe thou art ſometime departed from it, and haſt it not alway in thine own arms? *Iſrael ſaith, My God hath forſaken me and forgotten me, Iſa.* 49. 14. and yet no mother tenders her childe, as the *Lord* did them; you thinke becauſe you have ſo many ſins and afflictions one upon another, that the Lord loves you not: judge righteouſly, hath thy child no father becauſe it is ſick long together, and therefore kept under unto a ſpare dyet? no, he knowes our mould, and that we are but duſt, and freely choſes us to be his Sons, and hence loves notwithſtanding all our ſins: *Pſa.* 89. 32. 33. if he ſees *Ephraim* bemoaning his ſtubborneſſe, as well as his ſickneſs, & weaknes, *Ier.* 31. 20. doth not

the Lord profeſſe, *Is he not my only Sonne?*

4. If *Sons*, then we are *heirs and co-heirs with Chriſt*, ſaith the Apoſtle, *Rom.* 8.17. ſons by nature are not alway heires, but all ſons by Adoption are: wee are heires with Chriſt, the Lord Chriſt as our elder brother managing all our eſtate for us, becauſe unable to do it our ſelves; we are *heires*, 1. *of the Kingdome of glory*, 1 *Pet.* 1.4.5. Heires of all this viſible *world*, 1 *Cor.* 3.22. not that we have the whole world in our own hand (it would be too cumberſome to us to manage,) but the Lord gives us the rent of it, the bleſſing & good of it, though it be poſſeſſed by others. 3. We are heires of *the promiſe*: *Heb.* 11.9. *Heb.* 6. 17. whereby *Jehovah* himſelfe comes to be our inheritance & portion for ever; and look as Chriſt was in the world an heire of all, though trod underfoot by

5. all, ſo are we; what can wee deſire more? If Sons, then we have, and ſhall ever have the ſpirit of Sons, *Rom.* 8.15.16. & what are we the better for this Spirit? truly hereby, Firſt we cry unto him, we are enabled to pray who could not pray before, becauſe guilt ſtopt our mouthes. Secondly, we cry *Abba Father*, and this Spirit witneſſeth that we are ſons of this Father: it is not ſaid that it witneſſeth *to* our ſpirits, but συμμαρτυρεῖ, it witneſſeth *with* our ſpirits, *i.* our renewed conſcience, thus; All beleevers called and juſtified of God are Sons, but I am ſuch a beleever, therefore I am a Son, now the Spirit beares witneſſe with us in every part, both premiſes and concluſion, only it being the cleareſt and ſtrongeſt witneſſe, it teſtifies the ſame thing our conſciences do, but yet more clearly, more certainly, more comfortably & ſweetly, raviſhing the ſoul with moſt unſpeakeable peace & joy, eſpecially in the concluſion. I know there is a *Noetick* teſtimony, but it is laſtly reſolved into this; Ile not now diſpute it, only this is certaine, that this teſtimony all the Sons of God have by means of their

their Adoption. They may not indeed ſomtime hear it; if they do, they may object againſt it through the unbeleef in part remaining in them; or if it be ſometimes ſuſpended, what you want in the witneſſe and comfort of it, you have it in the holineſſe of it; and therefore the Spirit ſealing is called *the holy Spirit*, *Eph.* 4.30. 1 *Pet.* 1.6,7.8. and is not this a great priviledge? Third ly, hereby you are led and guided, and that continually toward your laſt end. For as if *Adam* had ſtood, hee ſhould have had the Spirit of God, this very Spirit to have kept him and all his poſterity from falling at any time from God, ſo Chriſt having ſtood for us, juſtified us before God; ſends the immutable conſtant aſſiſtance of the Spirit in Adoption, which though it doth not alway quicken us, nor comfort us, nor aſſure us, &c. yet it is every moment guiding and leading of us unto our utmoſt end. From hence it is, that the ſame ſins which harden others, at laſt humble us, the ſame temptations by which others fall & periſh, ſerve at laſt to purify us; hence our decay in grace leads us to growth at laſt, hence our fears & doubts ſerve to eſtabliſh at laſt, hence our wildrings from God, for a time, make us eſteeme more of the preſence & ways of God at laſt, becauſe this Spirit of Adoption is that by which we are led, & conſtantly aſſiſted & carryed toward our latter end: Oh mourn thou that art as yet no Son, but a ſlave to Satan, & unto thy filthy luſts; a ſervant at beſt, working for wages onely, and feare of the whip, who ſhalt not only abide in Gods houſe as Sons ſhall doe: nay it may be haſt hated and reviled the Sonnes of God; time ſhall come that you ſhall wonder at their glory, who are not known now.

Rom. 8, 14.

SECT. 4.

Fourthly, *Sanctification.*

This is the Fourth benefit which followes in order of nature, our juſtification, reconciliation, & adoption

tion, for upon our being Sons in Adoption, wee receive the Image of our heavenly Father in Sanctification; becauſe we are under grace. Hence it comes to paſſe that we are freed from the *raigning power of ſin, Rom.* 6. 14. ſo that our Sanctification follows our Juſtification, and Adoption goes not before it. In juſtification, we have the love and righteouſnes of the Son; in reconciliation, the love of the Father; in Adoption, the love of a Father & preſence of the Spirit aſſiſting, witneſſing; in Sanctification, the Image of our Father by the ſame ſpirit: and this I conceive, with ſubmiſſion is *the ſeal of the Spirit* mentioned *Eph.* 1. 13. the *ſeal Sealing*, is the Spirit it ſelfe; the *ſeal ſealed*, conſiſts firſt in the expreſſion of it in Adoption; ſecondly, in the impreſſion of it in Sanctification, and that he only ſhal paſſe as current coyne, that hath both theſe; I know the moſt full and clear expreſſion and teſtimony of the Spirit is after all Gods work is finiſhed in glorification, but the beginning of it is here in Adoption, a fuller meaſure of it in Sanctification; Gods Seale is ever ſet to ſome promiſe (as mens ſeales to ſome bond, not to blanks) the Lords promiſe of actual juſtification, & reconciliation, pertains only to men ſanctified or called: in Adoption therefore wee receive the Spirit, which lookes both wayes; teſtifying either thou ſanctified, art juſtified, or thou called, art juſtified & reconciled. I ſpeak not now of external ſanctification by outward ſhew and profeſſion, and common illumination & operation of the Spirit *upon men*, from which many fall away, *Heb.* 10. 29. but of internal & ſpeciall; the nature of which, you may beſt conceive in theſe three degrees.

Tit. 3. 5. 2 Cor. 5 27.

1. It is the *renewing of a man*. So that by it a man is morally made a new man, another man; *All things are become new*: he hath new thoughts, new opinions of things, new deſires, new prayers, & praiſes, new diſpoſitions, regeneration not differing from it. 2. It

2. It is a *renewing of the whole man*, 1 *Thes.* 5, 23. for as every part and faculty of man is corrupt by the first *Adam*, so they are renewed by the second *Adam*; not that we are perfectly renewed in this life by Christ, as we are corrupt by *Adam*, but in part in every faculty, *Rom.* 6. 19. and from hence ariseth our spiritual combat and warfare with sin, yea with all sin; it is not because of our sanctification simply (for if it were perfect, we should war and wrastle no more;) but from the imperfection of it. And this renewall in part, is in every part, even in the whole man: and as the first *Adam* propogates sin chiefly and radically in the soul, especially into the heart of man; and from thence it diffuseth it selfe like leaven into the whole lump of our lives, so the Lord Jesus chiefly communicates this renewall into our hearts, and thence it sweetens our lives; and hence it is called *the inner man*, *Rom.* 7. 22. *Eph.* 3. 16. You see a little holinesse in a Christian; I tell you, if he be of the right make, there is a kind of infinite endless holinesse within him from whence it springs, as there is a kinde of infinite endlesse wickednesse in a wicked man, from whence his sins spring: if a man be outwardly holy, but not within, he is not sanctifyed, no more then the painted Sepulchres of the proud Pharisees; if any man say his heart is good, though he makes no shew in his life, he speaks not the truth, if the Apostle may be beleeved, 1 *Iohn* 1. 6. for Sanctification is a renewall of the whole man, within and without; it is not for a man to have his teeth white, and his tongue tipt, and his nailes pared; No, no, the Lord makes all new where he comes. Rom. 2, 28. 2.

3. It is a renewall unto the Image of God, or of God in Christ; an unsanctified man may be after a sort renewed in the whole man, his outward conversation may be fair, his minde may be *enlightned*, his heart

may *taſte of the heavenly gift*, &c. *Heb.* 6.4.5. hee may have *a form of godlineſſe*, 2 *Tim.* 3.5. hee may have ſtrong reſolutions within him unto godlineſſe, *Deut.* 5. 29. and hence with the five fooliſh Virgins may be received into the fellowſhip of the wiſe, and not diſcerned of them neither, till the gate is ſhut; but they are never renewed in their whole man *after the Image of God: i*, they do not know things, and judge of them as God doth, they doe not love and will holineſſe and the meanes thereto, as God doth; they hate not ſin, as God doth; they do not delight in the whole Law of God, it is not writ in their hearts, and hence they love it not as God doth: and this is the cut of the thread between a ſanctified & unſanctified Spirit; by ſanctification a man is renewed unto Gods Image, once loſt, but here again reſtored: *Eph.* 4.24. *Joh.* 1.16. we receive from Chriſt grace for grace, as the ſeale on the wax hath tittle for tittle, to that in the ſeale it ſelfe, wee are changed into the ſame Image of Chriſt by beholding him, in the glaſſe of the Goſpel, by Faith; 2 *Cor.* 3.18. *I delight in the law of God in my inward man*, *Ro.* 7.23. and hence a Chriſtian by the life of ſanctification, lives like unto God; at leaſt hath a holy diſpoſition & inclination (the habits of holineſſe) ſo to do; *Gal.* 2.19. *I live unto God, he calleth us from darkneſſe into his marvellous light, that we might ſhew forth his vertues*; and that this is true ſanctification, may thus appear; becauſe our ſanctification is oppoſed to our originall corruption, as our juſtification to our original & contracted guilt of ſin: now as originall corruption is the defacing of Gods Image by contrary diſpoſitions to ſinfulnes, ſo our ſanctification can be nothing elſe but the removall of this pollution, by the contrary habits and diſpoſitions to be like unto God again: our ſanctification

1 Pet. 1. 14.15. 16. is to be holy, *Levit.* 20.7. our holineſſe hath no other primary patterne but Gods holineſſe, ſo that our

our ſanctification is not the righteouſneſſe & holineſs in as it is inherent in Chriſt, for that is the matter of our juſtification, and therefore ſanctification muſt be that holineſs which is derived unto us from Chriſt, whereby we are made like unto him; and thus Chriſt is made *ſanctification unto us*, 1 *Cor.* 1. 30. There ſhould be no difference betweeen Chriſt our righteouſneſſe and ſanctifycation, if that holineſſe which is in Chriſt ſhould be *both* unto us. Hence alſo Sanctifycation is not the immediate operation of the Spirit upon us, without created habits of grace abiding in us, as the ſpirit that came upon *Balaam*, and mightily affected him for a time, but left him as deſtitute of any grace or change of his nature as A thſſe he rod on; No, no, it renews you unto the Image of God himſelf, if you be truly ſanctifyed. And therefore let all thoſe dreams of the Familiſts, (denying all inherent graces, but onely thoſe which are in Chriſt, to be in the Saints) let them vaniſh and periſh from under the ſunne, and the good Lord reduce all ſuch who in ſimplicity are mis-led from this bleſſed truth of God. I will not now enter into that depth concerning the means of our ſanctification, in mortification by Chriſts death & vivifycation by the reſurrection of Chriſt: this may ſuffice for explication of the nature of it. Onely ſee and for ever prize this priviledge, all you bleſſed ſoules, whom the *Lord* hath juſtifyed; thou haſt many ſad complaints, what is it to me, if I be juſtifyed in Chriſt, and be ſaved at laſt by Chriſt, and my heart remain all this while unholy & unſubdued unto the will of Chriſt; that he ſhould comfort me, and my holy heart be alway grieving of him; what though the Lord ſave me from miſery, but ſaves me not from my ſin; Oh conſider this benefit. It is true, thou findeſt a wofull, ſinfull nature within thee, croſſe & contrary unto holines, & leading

thee daily in captivity; yet remember the Lord hath given thee another nature, a new nature; there is ſomthing elſe within thee, which makes thee wraſtle againſt ſin; & ſhal in time prevail over all ſin, *Mat* 12.20. this is the Lords grace ſanctifying of thee. Oh be thankfull that the Lord hath not left thee wholly corrupt, but hath begun to glorifie himſelf in thee, & to bleſſe thee, in turning thee from thine iniquities.

1. By this thou haſt a moſt ſweet and comfortable evidence of thy juſtifycation and favour with God; he that denyes this, muſt (what ever diſtinctions hee hath) aboliſh many places of Scripture, eſpecially the Epiſtles of *James* and *John*, who had to do with ſome ſpirits, that pretended faith and union to Chriſt, and communion with him, and ſo long as it was thus, this was evidence ſufficient to them of their juſtifyed eſtates. What ſaith *James*? Thou ſayſt *thou haſt faith, ſhew it me* then; prove it for my part, ſaith he: Ile prove *by* the bleſſed *fruits* and *works* which flow from it, as *Abraham* manifeſted his, *Jam.* 2.18.22. What ſaith *John*? You talke (ſaith he) of *fellowſhip and communion with Chriſt*, and yet what holineſſe is there in your hearts or lives; *if you ſay you have fellowſhip with him, and walke in darkeneſſe, we lye and doe not the truth; but if you walke in the light*, then although your holineſſe, and confeſſion, and daily repentance for ſin doth not waſh away ſin, yet *the blood of Chriſt doth waſh us*, 1 *Ioh.* 1.6.7. Againe, you ſay you *know Chriſt*, and the love and good will of Chriſt toward you, & that he is *the propitiation for your ſins*: how do you know this? ſaith he: *He that ſaith, I know him, & keep not his commandements, is a lyar*, 1 *Ioh.* 2.4. True, might ſome reply, he that keeps not the commands of Chriſt, hath therby a ſure evidence that he knows him not, & that he is not united unto him; but is this any evidence that wee doe know

know him, and that we are united to him, if wee doe keep his commandements? yes verily, ſaith the Apoſtle, *hereby we know that we know him, if we keepe his commandements, ver.* 3, and again, *ver.* 5. *Hereby know we that we are in him,* What can be more plain? What a vanity is this to ſay that this is running upon a covenant of works? Is not ſanctification *the writing of the law in our hearts,* a ſpeciall benefit of the covenant of grace as well as juſtification? *Heb.* 8. 10. 12. and can the evidencing then of one benefit of ſuch a covenant by another, be a running upon the covenant of works? is it a truth contained in the covenant of grace, *viz.* that he that is juſtified is alſo ſanctified, & he that is ſanctified is alſo juſtified? And is it an error againſt grace to ſee this truth, that hee that is ſanctified is certainly juſtified; and that therefore he that knows himſelf ſanctified, may alſo know thereby that hee is juſtified? Tell me how will you know that you are juſtified? You will ſay, by the teſtimony of the Spirit; and cannot the ſame Spirit ſhine upon your graces, & witneſſe that you are ſanctified as well? 1 *Iohn* 4. 13. 24. 1 *Cor.* 2. 12. Can the Spirit make the one clear to you, & not the other? Oh beloved it's a ſad thing to hear ſuch queſtions and ſuch cold anſwers alſo, that ſanctification poſſibly may be an evidence; may be? is not certain? Aſſuredly, to deny it is as bad as to affirm that Gods own promiſes of favour are true evidences thereof, & conſequently, that they are lies & untruths; for ſearch the Scripture, & conſider ſadly, how many Evangelicall promiſes are made unto ſeveral graces, *i.e.* unto ſuch perſons as are inveſted with them; you may only take a taſte from *Matth.* 5. 3. 4, &c. where our Saviour (who was no legall preacher) pronounceth, & conſequently evidenceth bleſſednes by eight or nine promiſes, expreſſly made to ſuch perſons as had inherent grates of *poverty, mourning, meekneſſe,* &c. there-

there mentioned; the Lord Jesus leaving those precious Legacies of his promises unto his children that are called by those names of *Mourners, poore in spirit, pure in heart, &c.* that so every one may take, & be assured of his portion manifested particularly therein: that I many times wonder how it comes to passe, that this so plain and ancient principle of Catechisme (for so it was among the *Waldenses* many 100. yeers since) grounded on so many pregnant Scriptures, should come to be so much as questioned in our days; sometimes I thinke it ariseth from some wretched lusts men have a minde to live quietly in; desirous to keepe their peace, and yet unwilling to forsake their lusts; and hence they exclude this witnesse of water, the witnesse of sanctification to testifie in the Court of conscience, whether they are beloved of God and sincere hearted or no, because this is a full witnesse against them, and tells them to their faces, that *there is no peace to the wicked, Isa. 57. ult. Deut. 29. 19. 20.* & that they *have nothing to do to take Gods name in their lips*, that secretly *hate to be reformed*, Ps. 50. 16 In others I think it doth not arise from want of grace, but because the Spirit of grace & sanctification runs very low in them; tis so little that they can scarce see it by the help of spectacles; or if they do, they doubt continually of the truth of it; and hence because it can speak little, and that little very darkly and obscurely for them; they have no great mind that it should bee brought in as any witnesse for them. Others I think may have much grace & holinesse, yet for a time cast it by as an evidence unto them, because they have experience how difficult & troublesome it is to find this evidence; and when tis found, how troublesome to read it, and keepe it fair, and thereby have constant peace and quietnesse; and hence arise those speeches, Why do you look to your sanctification, a blotted evidence?

vidence? you may have it to day, and loſe it to morrow, and then where is your peace? and I do beleeve the LORD deprives many of his precious SAINTS from the comfort of this evidence; either becauſe they look onely to this, and not unto Chriſt, and their Juſtification by faith, *Rom.* 5. 1, or elſe becauſe there is ſome ſecret luſt or guile of ſpirit, *Pſal.* 32. 1. 2. which the Lord by ſore and long ſhakings about their call and ſanctification, would firſt winnow out, or becauſe there is a perverſe frowardneſſe of ſpirit, whereby becauſe they feel not that meaſure of ſanctification which they would, do therefore vilify, and ſo come to deny what indeed they have; becauſe they *feel a law of ſin in their members, leading them away captive*: will not, with *Paul*, take notice of the law of their minds, whereby that *inner man delights in the Law of God*, & mourns bitterly *under the body of death*, by which they might ſee with *Paul*, that there is *no condemnation* to ſuch, *Rom.* 8. 1. To conclude, what ever is the cauſe of this crookedneſſe of judgement, I doe beleeve that the generall cauſe is, want of attendance and ſtanding unto the judgement of the Scriptures in this controverſie: for if this was ſtood unto, men would not produce their owne experience, *viz.* that they would never finde any evidence from ſanctification, but they have met with it in another way, by the immediate witneſs of the Spirit onely; nor would men cry it down, becauſe grace being mixt with ſo much corruption, it can hardly be diſcerned, and ſo will be alway left in doubts, and that the heart is deceitfull, and many that have evidenced their eſtates hereby, have beene deceived: I confeſſe thus the Popiſh Doctors argue againſt aſſurance of faith from the Scriptures without ſpeciall and extraordinary Revelation; but what is all this to the purpoſe if the Scriptures make it an evidence? away then with thy corrupt experience, ſhall this be

be judge, or the Scriptures rather? what though many judging of themſelves by marks and ſignes have beene deceived; yet if the Scripture make it an evidence, (as we have proved) then, though men through their own weakneſſe or wickedneſſe have beene deceived in miſapplying promiſes; yet the Scriptures cannot deceive you: What though it be difficult to diſcerne Chriſts grace in us? yet if the Scriptures will have us try our eſtates by that rule, which in it ſelfe is eaſie, but to our blindneſſe and weakneſſe, difficult many times to ſee; who ſhall, who dares condemne the holy Scriptures? which as they ſhall judge us at the laſt day, ſhould judge us now. Suppoſe that diverſe books, and many Miniſters ſometimes give falſe ſignes of grace and Gods favour, yet doth the Scriptures give any? I ſhall propoſe one thing to conſcience, as the concluſion of this diſcourſe: Suppoſe thou wert now lying upon thy death-bed, comforting thy ſelfe in thy elected and juſtified eſtate; ſuppoſe the Spirit of God ſhould now grapple with thy conſcience, and tell thee, if thou art *juſtified*, then thou art *called and ſanctified*, 2 *Theſ.* 2.13.14. Is it thus with thee? what wilt thou anſwer? if thou ſayſt thou art not ſanctified, the Word & Spirit will bear witneſſe then againſt thee, and ſay, then thou art not elected nor juſtified; if thou ſayſt thou knoweſt not, thou looke ſt not to ſanctification, or fruits of the Spirit, they will then reply, How then canſt thou ſay that thou art elected or juſtified? for it is a truth as cleare as the Sun, and as immovable as heaven and earth; None are *elected & juſtified*, but they are alſo *ſanctified*, and they that are not *ſanctified* are not *juſtified*, *Rom.* 8.1.13. And now tell me, how can you have peace, unleſs you make your faces like flint before the face of Gods eternal truth, or heal your conſcience by ſuch a plaiſter as will not ſtick? if therefore the Lord

ever

ever made ſin bitter to thee, let holineſſe be ſweet; if continuance in ſin hath been an evidence unto thee of thy condemnation, Oh let the riches of the grace of Chriſt in redeeming thee from the lamentable bondage & power of ſinne, be an evidence to thee of thy ſalvation: Oh bleſſe God for any little meaſure of ſanctification; doe not ſcorn or ſecretly deſpiſe this ſpirit of grace, as many in this degenerate age begin to do, ſaying, You look to graces & fruits, & marks, and ſigns, and a holy frame of heart & ſanctification; what is your ſanctification? Oh let it be the more precious to thee, mourning that thou haſt ſo little, and bleſſing the God & Father of all grace for what little thou haſt, wearing it as a bracelet of gold about thy neck, knowing hereby thou art *born of God*, and that *the whole world lyeth in wickedneſſe*, and ſhal periſh without this, 1 *Ioh.* 5.18.19. 2. This is your glory and beauty, this is glorfication begun; what greater glory then to be like unto God? to be like unto God is to be next to God: and therefore this is called *glory*, 2 *Cor.* 3.18. *we are changed into the ſame Image from glory to glory.* Every degree of grace is glory, and the perfection of glory in heaven conſiſts chiefly in the perfection of grace; what is the worke of ſome men at this day but to caſt reproach upon ſanctification our glory? 3. This will give you abundance of ſweet peace, and therefore, *Heb.* 12.11. it is called the *quiet fruit of righteouſneſs*; for from whence comes the ſore troubles & continuall doubts of Gods favour in many mens conſciences? Is it not ſome decay or guile here? *Pſ.* 32.1.2. Is it not ſome boldneſs to ſin; that they *walk not in fear*, & therfore not in the *conſolation of the holy Ghoſt*? Is it not their ſecret dalliance with ſome known ſin, continued in with ſecret impenitency? is it not becauſe they labour with ſome ſtrong unmortified corruption, pride, or paſſi-

Acts 9. 41.

passions, that they are in daily pangs and throwes of conscience for? *Ps.* 32. 1. 2. 3. 4. what was the rejoycing of *Paul*? was it not that *in all sincerity & simplicity he had his conversation among men* 2 *Cor.* 1. 12. What was *Hezekiahs* peace when dying as hee thought? was it not this; *Lord remember I have walked before thee uprightly*? *Isa.* 38. 2. 3. not that this was the ground of their peace, for that only is free grace in Christ, but this is the meanes of your peace, *Ioh.* 14. 22. 23. it's a cursed peace which is kept by looking to Christ, yet loving thy lust.

4. This is that which will make you fit for Gods use, 2 *Tim.* 2. 20. 21. a filthy uncleane vessell is good for nothing till cleansed; God will not delight to glorifie himselfe much by an unsanctifyed person; what is thy wife, children, friends, family, the better for thee, if thy heart remain unsanctifyed?

5. A little holinesse is eminently all, springing up to eternall life; this little spring shall never cease running, but it shall fill Heaven it selfe, and thy soul in it with abundance of glory, *Ioh.* 4. 14. & 7. 38. You despise it because it is but little; I tell you this little is eminently all, and contains as much as shall be powred out by thee so long as God is God: Tis true, thou sayst it's weak, and oft foyled, & gives thee not compleat power and victory over all sin, yet know that this shall (like *the house of David*) *grow stronger & stronger*, and it shall at last prevaile, and the Lord will not *break* thee though thou art *bruised* by sin daily, untill judgement come to victory; and the Prince of this world be judged, and thy soule perfected in the day of the Lord Jesus.

SECT. 5.

Fiftly, *Audience of all prayers.*

This is the fift benefit, which though it be a fruit of other benefits, yet I name it in speciall, because I desire

ſire it might be ſpecially obſerved; and I place it after our ſanctification, becauſe of *Davids* ſpeech; *If I regard iniquity in my heart, the Lord will not heare my prayer*, Pſa. 66. 18. and that of the Apoſtle, 1 *Iohn* 3. 22. *We beleeve what ever we aske we receeve, becauſe we keep his commandements, and doe thoſe things which are pleaſing in his ſight.* As the Lord hath reſpect to the prayers of his people, not only in regard of their juſtification, but in ſome ſenſe in regard of their ſanctification alſo; a juſtified perſon polluted with ſome perſonall or common ſins of the times, may want that audience and acceptance of his prayers I am now ſpeaking of. That God will heare all the petitions of his people, can there be a greater priviledge then this? yet this our Saviour affirms twice together, becauſe it is ſo great a promiſe, that we can hardly beleeve it, *Ioh.* 14. 13, 14. *Whatſoever you aske the Father in my name, that will I doe*; mark the ſcope of the words, our Saviour had promiſed, that *he that beleeves in me ſhal doe greater workes then I have done*: now becauſe this might ſeem ſtrange and impoſſible, the Lord in thoſe verſes tels them how, for (ſaith he) *Whatſoever you aske in my name I will doe for you*, I will doe indeed all that is to be done, but yet, it ſhall bee by meanes of your prayers; Chriſt did great workes when he was upon the earth, but for him to doe what ever a poor ſinfull creature ſhal deſire him to doe, what greater work of wonder can there be then this? *This is our confidence* (ſaith the Apoſtle) *that what ever we ask according to his will, he heareth us*, 1 *Ioh.* 5. 15. The greateſt queſtion here will be, what are thoſe prayers the Lord Jeſus wil hear? I confeſs many things are excellently ſpoken this way, yet I conceive the meaning of this great Charter is fully expreſt in thoſe words, *In my name*. If they be prayers in Chriſts name, they shal be heard, & it contains theſe three things. T 1. To

1. To pray in Christs name, is to pray with relyance upon the grace, favour, and worthinesse of the merits of Christ, thus this phrase is used, *to walke in the name of their God*, is in confidence of the authority, and excellency, and favour of their Gods, that they will beare them out in it; so to pray in Christs name, is to pray for Christs sake thus, *Ephes.* 2.18. *through him* (*i.* through his death & sanctifycation rested upon) *Wee have accesse with confidence unto the Father*, Eph.3.12. *In whom we have boldnesse, and accesse with confidence, by the Faith of him.* There are three evills that commonly attend our prayers, when we see God indeed. 1. Shame and flight from God, the Apostle saith therefore, that *by Faith in Christ we have access.* 2. If wee doe accede and draw near to him, there is a secret fear & straitnes of spirit to open all our minds; therefore saith he, *wee have boldnes*, the word signifies liberty of speech to open all our minds without fear or discouragement, 3. After we have thus drawn near, & opened all our desires & moanes before God, we have many doubts *viz.* will the Lord hear such a sinner, and such weak, and imperfect, and sinfull prayers? and therefore he also affirms, that we have *confidence* & assurance of being heard; but all this is *by faith in him*: for look as Christ hath purchased all blessing for us by his death, & hence makes his intercession for those things daily according to our need: So we are much more to rest upon, & make that satisfaction, the ground of our intercession; because Christs blood purchased this, therefore O Lord grant this. 2. To pray in his name, is to pray from his command, & according to his will; as when we send another in our name; we wish him to say thus, Tell him that I desire such a thing of him, and that I sent you; so it is here, and thus the phrase signifies: *Ioh.* 5 43. *I am come in my Fathers name, i.* By this authority & command. To

Mic. 4. 5.

Deut. 18. 18, 19.

To pray in Chriſts name therefore, is to pray according to the will of Chriſt, and from the will of Chriſt; when wee *take thoſe wordes* the *Lord* puts into our mouthes, *Hoſ.* 14. 1. 2. 3. and deſire thoſe things only that the *Lord* commands to ſeeke, whether abſolutely or conditionally; *according to his will* revealed, and *with ſubmiſſion to his will* concealed: 1 *Iohn* 5. 14. *what ever we ask according to his will, he hears us*; *Pſa.* 27. 8. *Rom.* 8. 26. If you aske any thing not acording to Gods will, you come in your own name, he ſent you not with any ſuch meſſage to the Father.

3. To pray in his name, is to pray for his ends; for the ſake and uſe of Chriſt, and glory of Chriſt; tuhs the phraſe is uſed, *Mat.* 10. 41. 42, *To receive a Prophet in the name of a Prophet, i.* for this end and reaſon, becauſe he is a Prophet. A ſervant comes in his Maſters name to aske ſomething of another, when he comes, as from his command; ſo alſo for his Maſters uſe: So when we pray for Chriſts ſake, *i.* for his ends, not our own; theſe ever prevail, *Iam.* 4. 3. *You aske and have not, becauſe you aske amiſſe, to ſpend it on your luſts*; *Ioh.* 12. 27. 28. *Pſa.* 145. 18. this is to *aske in truth*, to act for a ſpirituall end; to make it our utmoſt end, ariſeth from a ſpeciall, peculiar, ſupernaturall preſence of the Spirit of life: and conſequently a Spirit of prayer which is ever heard. And hence you ſhall obſerve, the leaſt groan for Chriſts ends is ever heard; becauſe it is the groaning of the Spirit, becauſe it is an act of ſpirituall life, the formality of which conſiſts in this, that it is *for God: Gal.* 2, 19. the *Lord* cannot deny what we pray for Chriſts ends, becauſe then he ſhould cruſh Chriſts glory: and therfore let a Chriſtian obſerve, when he would have any thing of God that concerns himſelf, not to be ſollicitous ſo much for the thing, as to gaine favour and neareneſſe to God, & a heart ſubject unto God in a

humble contentednesse, to be denyed as well as to be heard, and he shall undoubtedly find the thing it self; a lust is properly such a desire (though for lawfull things) wherein a man must have the thing because it pleaseth him, as when *Rachell* asked *for children*; she must have them, else she must needs *dye*: *Give us water that we may drink* was their bruitish cry, *Exod.* 17.1.2. not that we may live to him that gives it: holy prayers or desires (opposed unto lusts) are such desires of the soul, left with God, with submission to his will, as may best please him: now the Lord will heare the desires indeed of all that feare him, but not fulfill their lusts. These three are the essential properties of such prayer as is heard, or if you will, of that which is properly & spiritually prayer: fervency, and assurance, &c. are excellent ingredients; but yet the Lord may hear prayer without them: it is true, the Lord may sometimes not heare us presently, for our praying time is our sowing time, we must not looke presently for the harvest. *The Lord heares the prayer of the destitute*, *Ps.* 102.17. the original word is, of the *shrub*, or *naked place of the desert*, which the Prophet saith, *Ier.* 17.6. *sees no good when good comes*, yet such as feels themselves such, the Lord doth *regard* them, and will have a time to answer them: and though the Lord may not give us the thing wee pray for, nor as good a thing of the same kind, yet he ever gives us the end of our prayers; he that is at Sea and wants stiffe winds to carry him to his port, yet hath no cause to complain, if the Lord secretly carries him in by a strong current of the Sea it selfe; and it is certaine at the end of all Gods dealing with you, you shal then see how the Lord hath not failed to answer you in any one particular, *Ios.* 23.14. Oh therefore see and be perswaded of this your priviledge, that God will now hear every prayer, many make a question,

ſtion, How may we know when the Lord grants out any bleſſing as an anſwer to prayer? many things are ſaid to this purpoſe; but the ſimplicity and plainneſſe of the anſwer lyes in this, *viz.* if it be a prayer, God hears it; if it be put up in Chriſts name, it is then a prayer: and that you may beleeve this, and glory in this, conſider theſe reaſons, to confirme this truth.

From the promiſe of Chriſt as in this place, *Ioh.* 14. 13. 14. which was a promiſe in ſpecial to be accomplished when he came to his kingdome; and therefore, though it is true, Gods grace is free, & therefore you think the Lord may as well refuſe to heare you, as heare; yet conſider that by his promiſe, hee hath bound himſelfe to heare. 1.

From the Fatherly diſpoſition that is in God, *Iohn* 16. 26. 27. and hence *hee loves us*, and hence cannot but heare us. 2.

Becauſe all prayers put up in Chriſts name, Chriſt *makes interceſſion* that they may be heard; *Heb.* 7. 25. he hath laid down his blood, that all our prayers might be heard, (as wee have proved) and indeed, hence ariſeth the infinite efficacy of prayer, becauſe it is built upon that which is infinitely and eternally worthy. 3.

Becauſe all prayers of the faithfull ariſe from *the Spirit* of prayer, *Rom.* 8. 26. becauſe as that which is for the fleſh, is of the fleſh; ſo that which is for the Spirit or for the ſake of Chriſt; for ſpirituall ends, is ever of the Spirit, *Iohn* 7. 18. 4.

Becauſe of the glory of Chriſt, that the Father may be glorified in the Sonne: Cannot Chriſt be glorified unleſſe he heare all prayers? yes hee could, but yet his will is to reveale his glory by this means; ſo that though thou and thy prayers be vile, and therefore deſerveſt no acceptance, or anſwer, yet remember that his glory is deare; it is the glory of Kings to heare ſome requeſts and petitions but they cannot heare nor anſwer all; it is the glory of Chriſt 5.

to

to heare all, becauſe he is able, without the leaſt diſhonour to himſelfe thus to doe, Oh bee perſwaded of this, how ſhould your joy then be full, how ſhould you then delight to be oft with him, how would you then encourage all to come unto him, how would you then be conſtrained to doe any thing for him, who is ready to doe all for you? but oh, woe unto our unbeleeſe, for that which (the Apoſtle ſaith, 1 *Ioh.* 5.14.) was ground of his confidence, *viz.* that *what ever we ask according to his will, he hears us*, is no ground to us, & we may ſay, and mourn to think, this is our diffidence, that what ever I aske according to Chriſts will, he heares me not: but oh recover from ſuch a diſtruſtfull frame, and from all dead-heartedneſſe in this duty *withall*, leſt the Lord ſend taſk-maſters and double our bricks, and then we groan, and ſigh & cry and learn to pray that way, that will not pray nor beleeve now. If the Lord will but give us hearts, aſſuredly you might not only rule your ſelves & families, but by the power of prayer pull downe, and raiſe up Kingdomes, diſpoſe of the greateſt affaires of the Church, nay of the world, you might hereby worke wonders, by means of him who ruling all things yet is overcome by prayer, *Hoſ.* 12,4.5.

SECT. VI,

Sixthly, *Glorification.*

This is the ſixth and laſt priviledge and benefit and you all know is the laſt thing in the execution of Gods eternall purpoſe toward all his beloved and choſen ones; whom he hath *predeſtinated, called, juſtified*, them he hath alſo *glorified*, *Rom.* 8,30. hereby we are made perfect in holineſſe, no more *ſinne* ſhal ſtirre in us: perfect alſo in happineſſe; no more teares, nor ſorrowes, nor temptations, nor fears ſhall ever moleſt us; *Heb.* 12.13. *Revel.* 14.13. and all this

this ſhal be in our immediate communion with God in Chriſt, *Col.* 1.18. *Ioh.* 17.23.24. *we ſhall be* then ſaith *Paul, for ever with the Lord*: if the Lord would but open our eyes, and give us one glimpſe of this, what manner of perſons ſhould we be? how ſhould we then live? how willingly then ſhould we embrace faggots and flames, priſons and penury? the light afflictions here, would not they work for us glory? nay the Apoſtle uſeth ſuch a phraſe which I beleeve may poſe the moſt curious oratour in the world to expreſs to the life of it, *an exceeding weight of glory*, 2 *Cor.* 4.17. What is our life now but a continuall dying, carrying daily about us that which is more bitter then a thouſand deaths; what ſaith the Apoſtle, *You are dead, yet when Chriſt ſhall appear, you ſhall appeare with him in glory*; Col. 3.3 the generall ſecurity of theſe times foretold by Chriſt (eſpecially when Churches become Virgins, and people are ſeeking after purity of Ordinances) it ſhall not be in a want of watchfulneſſe againſt the preſent corruptions of the times, as in a careleſſe want of expectation of the comming of Chriſt in glory, not having *our loyns girt, and lamps burning*, nor readineſſe to meet the Lord in glory, *Mat.* 25.1.2.3.4.5, &c. Oh that I were able therefore to give you a bluſh and a dark view of this glory, that might raiſe up our hearts to this work.

Conſider the glory of the place: the Jewes did and doe dreame ſtill of an earthly Kingdom, at the comming of their *Meſſiah*; the Lord daſheth thoſe dreams, and tels them *His Kingdome is not of this world*, and that he *went away to prepare a place for them, that where he is, they might be*, Ioh. 14.2,3. and *be with him to ſee his glory*; Iohn 17.23.24. the place ſhall be the *third heaven*, called *our Fathers houſe*; built by his own hand with moſt exquiſite wiſdom, fit for ſo great a God to appear in his glory (*Ioh.* 14.2.3.) 1.

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to all his dear children; called also *a Kingdom*, *Mat.* 25.31. *Come ye blessed inherit the Kingdome prepared for you*, which is the top of all the worldly excellency, called also *an inheritance*, 1 *Pet.* 1.3. which the holy Apostle infinitely blesseth God for as being our own and freely given to us, being our Fathers inheritance divided among his Sons, which is a greater priviledge then to be borne an heire to all the richest inheritance on this earth, or to be Lord of all this visible world; for this inheritance he tels us is, 1. *incorruptible*, whereas *all this world waxeth old as a garment*: 2. Tis *undefiled*, never yet polluted with any sin, no not by the Angels that fell, for they fell in paradise, when Guardians to man, wheras *this whole groaneth under burden and bondage of corruption*, Rom. 8.

3. This *never fadeth away*; tis not like flowers, whose glory and beauty soon wither, but this shal be most pleasant, sweet, and ever delightsome; after we have been ten thousand years in it, as it was the first day we entered into it, (for this is the meaning of the word, and so it differs from *incorruptible*) whereas in this world (suppose a man should ever enjoy it, yet) there growes a secret satiety and fulnesse upon our hearts, and it grows common, & blessings of greatest price are not so sweet, as the first time we enjoy them; they clog the stomach, and glut the soul: but here our eyes, ears, minds, hearts shall be ever ravished with that admirable glory which shines brighter then ten housand Suns, the very fabrick of it being Gods needle-work, (if I may so say) quilted with variety of all flowers in divers colours, by the exactest art of God himself, as the Apostle intimates, *Heb.* 11.10.

Secondly, consider of the glory of the bodies of the Saints in this place; the Lord shal change our *vile bodies*, which are but as dirt upon our wings, & clogs at

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our feet, as the Apoſtle expreſſeth it, *Phil.* 3. *ult.* *Paul* was in the third heaven, & ſaw the glory doubtleſſe of ſome there, ſee what he ſaith of them, 1 *Cor.* 15. 42. 43. 44. 1. It ſhall be an *incorruptible body*, it ſhall never dye, nor rot againe, no not in the leaſt degree tending that way, it ſhal never grow weary, (as now tis by hard labour, and ſometime by holy duties) nor faint, nor grow wrinckled and withered. *Adams* body in innocency *potuit non mori*, we ſay truly; but this *non poteſt mori*, it cannot dye: and hence it is, that there ſhall be no more ſickneſſe, paines, griefs, faintings, fits, &c. when it comes there.

2. It ſhall be a *glorious* body, it ſhall *riſe in honour*, ſaith *Paul*; and what glory ſhall it have? verily it ſhal be *like unto Chriſts glorious body*, *Phil.* 3. *ult.* which when *Paul* ſaw, *Acts* 9. did *ſhine brighter then the Sun*: and therefore here ſhall be no imperfection of limbs, ſcars, or maimes, natural or accidentall deformities; but as the third heaven it ſelfe is moſt lightſome, *Gen.* 1. 1. 2. ſo their bodies that inhabits that ſhall exceed the light and glory thereof, theſe being more compacted, and thence ſhining out in greater luſtre, that the eyes of all beholders ſhall be infinitely raviſhed to ſee ſuch clods of earth as now we are, advanced to ſuch incomparable beauty & amiableneſs of heavenly glory. 3. It ſhall be a *powerfull, ſtrong body*; *It is ſowne in weakneſſe* ſaith *Paul*; *it ſhall riſe in power*; it ſhall be able to help forward the divine operations of the ſoul, which are now clogg'd by a feeble body; it ſhall be able to beare the weight of glory, the joy unſpeakable, & full of glory, which our weake bodies cannot long endure here, but we begin to burſt & break in pieces (like veſſels full of ſtrong ſpirits) with the weight & working of them; & therfore the *Lord* in mercy keepes us ſhort now of what elſe we ſhould feel; it ſhal be able to ſing *Hallelua-*

honour, glory, power, to the Lambe that ſits upon the Throne for evermore without the leaſt wearineſſe.

4. It ſhall be a *ſpirituall* body, our bodies now are acted by animall ſpirits, and being earthly and naturall, growes, feeds, eats, drinks, ſleeps, and hath natural affections and deſires after theſe things, and is troubled if it wants them; but then theſe ſame bodies ſhal live by the indwelling of the Spirit of God powred out abundantly in us, and upon us, and ſo acting our bodies, and ſwallowing up all ſuch naturall affections and motions as thoſe be here; as *Moſes* being with God in the Mount forty dayes & nights, did not need any meat or drink, the Lord and his glory being all unto him; how much more ſhall it be thus then? I doe not ſay we ſhall be ſpirits like the Angels, but our bodies ſhall he ſpirituall, having no naturall deſires after any earthly bleſſing, food, rayment, &c. nor troubled with the want of them: and hence alſo the body ſhall be able as well to aſcend up, as now it is to deſcend down; as *Auſtin* ſhewes by a ſimilitude of lead, which ſome artiſts can beat ſo ſmall as to make it ſwim; wee are now earthly, and made to live on this earth, and hence fall down to the center; but we are made then to be above for ever with the Lord, the Lord proceeding from imperfection to perfection, as the Apoſtle here ſhewes; not firſt *ſpirituall*, and then *naturall*; but firſt that which is *naturall*, (in this life) and then that which is *ſpirituall*.

3. Conſider the glory of the ſoule; now we know but in part, and ſee but in part; now we have joy at ſome times, and then eclipſes befall us on a ſudden; but then *the Lord ſhall be our everlaſting light*, *Iſa.* 60.19. then we ſhall *ſee God face to face*, 1 *Joh.* 3.1, 2. we ſhall then know and ſee thoſe things that have beene hid, not onely from the wicked; but from the deepeſt thoughts of the Saints themſelvs in this world 2 *Cor.* 12.4. *Paul*

Paul ſaw ſome things *not fit to be uttered*, or that he *could not utter*: wee ſhall be ſwallowed up in thoſe depths of grace, glory, immediate viſion, God ſhall be all in all. The ſouls ſhall now enjoy, 1. the accompliſhment of all promiſes which we ſee not here made good unto us, 1 *Cor.* 15.24. then you ſhal have reſtitution of all theſe at times of refreſhing, wherein your ſins ſhall be publikely blotted out from the preſence of the Lord, *Acts* 3.19. If *Joſhua* ſaid, *Joſ.* 23.14. when the peoples warfare was ended, *See if the Lord hath beene wanting in one word to you*: Much more will the Lord Jeſus ſay unto you then.

2. Then you ſhall receive a full anſwer to all your prayers, all that grace, holineſſe, power over ſin, Satan, fellowſhip with God, life of Chriſt, bleſſing of God, which you ſought for, and wept for, and ſuffered for here, you ſhall then ſee all anſwered.

3, Then you ſhall find the comfort of all that you have done for God, *Revel.* 14.13. your *worke* in this ſenſe ſhall *follow* you, you ſhall then infinitely rejoyce, that ever you did any thing for God, that ever you thought of him, ſpake to him, and ſpake for him, that ever you gave any one blow to your pride, paſſions, luſt, naturall concupiſcence, &c. you ſhall then enjoy the reward of all your ſufferings, cares, ſorrows for Gods Chriſt, faſtings, and dayes of mourning, whether publikely, or ſecretly for Gods people, 2 *Cor.* 4.17. the ſame glory God hath given Chriſt, the Lord ſhall at that time give unto you, *Ioh.* 17.22. it ſhall not be with us there as it was with the wicked Iſraelites, who when they came into the good land of reſt, they then forgot the *Lord* and all his works paſt; no, no, all that which GOD hath done for you in this world, you ſhall then look back, and ſee, and wonder, and love, and bleſſe, and ſuck the ſweet of, for evermore; it's a fond weak queſtion to think whether we

ſhall know one another in heaven; verily you ſhal remember the good the Lord did you here, by what meanes the Lord humbled you, by what miniſtery the Lord called you, by what friends the Lord comforted and refreſhed you; and there you ſhall ſee them with you; doe you thinke you ſhall forget the *Lord* and his works in heaven, which (it may be) you took little notice of, and the Lord had little glory for here?

Fourthly, conſider the glory of the company & fellowſhip you ſhal have here; 1. Angels, *Heb.* 12. 23, 24. they will love you and comfort you, and rejoyce with you, and ſpeak of the great things the Lord hath done for you, as they did on earth to the Shepheards, *Luke* 2. 10. Be not afraid, ſaith the Angel, *Matth.* 28. 5, I know you ſeek Jeſus: So will they ſay then, be ever comforted you bleſſed ſervants of the Lord, for we know you are loved of the Lord Jeſus. 2. Saints, you ſhall ſit down with *Abraham*, *Iſaac*, & *Iacob* in the Kingdome of God, be taken into the boſome of *Abraham*, and there we ſhall ſpeake with them of the Lords wonders, of his Chriſt and Kingdome, *Pſal.* 145. 11. and every ſentence and word ſhal be milke and hony, ſweeter then thy life now can be unto thee; wee ſhall know and love, and honour one another exceedingly. 3. The man Chriſt Jeſus: when *Mary* claſpt about him, *Ioh.* 20. 17. Let me alone ſaid he, touch me not, I am not yet aſcended to my Father. As if hee had ſaid, (ſaith *Auſtin*) then ſhal be the place and time wherein we ſhall embrace one another for evermore. Never was husband and loving wife ſo familiar one with another, as the Lord Jeſus will be (not carnally and in an earthly manner) but, in a moſt heavenly, glorious, yet gracious manner with all his Saints; *Come ye bleſſed*, will he then ſay to them; we ſhall then ever be, not onely *in* the Lord, but *with* the Lord, ſaith *Paul*, 1 *Theſ.* 4. *ult.* 1 *Theſ.* 5. 10.

Juſt

Juſt as *Moſes* and *Elias* in his transfiguration, that talked with him, (which was a glimpſe of our future glory) ſo ſhall we then, *Luke* 12. 37. and you ſhall then ſee that love of his, that bleſſed boſome of love opened fully, which the Apoſtle ſaith *paſſeth knowledge, Epheſ.* 3.19. I need not tell you of your fellowſhip with the Father, alſo when the Son ſhal give up the Kingdome to him that he may be all in all.

Fifthly, Conſider the glory of your worke there; which is onely to glorifie this God.

1. You ſhall then live like Chriſt in glory; wee ſhall thinke and ſpeak all with glory, 1 *Iohn* 3, 1.2. our ſtrings ſhall be then raiſed up to the higheſt ſtrain of ſweet melody and glory. Rev.4. 10, 11.

2. You ſhall then bleſſe him, *Eph.* 1.6. *Eph.*4.30. and that with raviſh ment; you shal come then to the full acknowledgement of the Son of God; you shal ſee and ſay all this is the work & grace of Chriſt, and then shal cry out, Oh let all Angels, Saints, ever bleſſe him for this. What ſhould I ſpeake any more? You will ſay, is this certaine? Can this be ſo? Yes aſſuredly, for Chriſt is gone to prepare this place and glory for you, *Ioh.* 14.2.3. We have alſo the firſt fruits of this glory which we feel ſometimes whereby we ſee & taſte, and drink, and long for more of that joy unſpeakable, and peace that paſſeth underſtanding, that triumph over the rage & working power of remaining corruption, that dark viſion of God, and holy glorying and boaſting in him as our everlaſting portion, &c. which cannot be deluſions & dreams which never feed, but ever leave the deceived ſoul hungry, but are realities & things indeed, which ſatiate the weary ſoul, & fill it up with the very *fulneſs of God* himſelf, *Eph.* 3.19. & therefore tis certaine that we shal have the harveſt that thus taſte of the fruits, and the whole ſumme payd us faithfully that have already the

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the earneſt penny. The Lord alſo fits us for this, as the Apoſtle diſputes, 2 *Cor.* 5. 4. 5. What means the Lord to deny our requeſts in many things as long as we live? what is his meaning not to let us ſee the accompliſhment of many of his promiſes? is it becauſe he is unfaithfull? or becauſe hee would let us know there is a day of refreſhing he hath reſerved for us, & would have us look for, wherein wee ſhall ſee it hath not been a vaine thing for us to pray, or him to promiſe? why doth he afflict us, and keep us more miſerable both by outward ſorrows and inward miſeries then any other people in the world? doth he not hereby humble us, empty us, weane us from hence, and make us as it were veſſeils big enough to hold glory, which we hope for in another world?

But you will ſay, Can this glory be thus great? We ſee tis certaine it ſhal be ſo; but ſhall it be ſo exceeding great and endleſſe? Yes verily, becauſe

1. The price is great which is paid for it, *Eph.* 1. 14. tis a *purchaſed poſſeſſion*, (by the blood of Chriſt we enter into the holy of holies) a price of infinite value muſt bring a kind of infinite glory. 2. Wee are by Chriſt nearer to God then Angels are, whoſe glory we ſee is very great. 3. Shall not our glory be to ſet out the glory of Chriſt? 2 *Theſ.* 1. 10. and if ſo, then if his glory be exceeding great, ours muſt beare a due proportion, and be very great alſo. 4. Doth not God pick out the poore and vile things of the world, to be veſſels of glory? 1 *Cor.* 1. 27. and is not that an argument that hee intends exceedingly to glorifie himſelfe on ſuch; to raiſe up a moſt glorious building, where he layes ſo low a foundation? 5. Are not we loved with the ſame love as he hath loved Chriſt? *Ioh.* 17. *ult.* and ſhall not our glory abound then exceedingly? 6. Is not the torment and ſhame of the Reprobates to be exceeding great & grievous? doth

not

not God raiſe them up to make his power knowne? *Ro.* 9.23. What then ſhall we think on the contrary of the glory of the Saints, wherein the Lord ſhall ſet forth his power in glorifying them as he doth the glory of his power in puniſhing others? and therefore 2 *Theſ.* 1.9. the puniſhment of the wicked is expreſt by ſeparation of them *from the glory of the Lords power*; becauſe that in the glory of the Saints, the Lord wil (as I may ſo ſay) make them as glorious as by his power ruled by wiſedome hee is able to make them. This is therefore the great glory of all thoſe whom God hath called to the fellowſhip of his deare Son; & which is yet more, bleſſed be God the time is not long, but that we ſhall feel what now we do but heare of, & ſee but a little of, as we uſe to do of things afar off: We are here but ſtrangers, & have no *abiding city*, we look for this *that hath foundations*; and therefore let ſin preſſe us down, & weary us out with wraſtling with it; let Satan tempt, and caſt his darts at us; let our drink be our tears day and night, & our meat gall & wormwood; let us be ſhut up in choaking priſons, and caſt out for dead in the ſtreets, nay upon dung-hills, and none to bury us; let us live alone as Pelicans in the wilderneſſe, and be driven among wilde beaſts into deſerts; let us be ſcourged, and diſgraced, ſtoned, ſawn aſunder, and burned; let us live in ſheep-skins, and goat-skins, deſtitute, afflicted, tormented, (as who looks not for ſuch dayes ſhortly?) yet O brethren, the time is not long, but when we are at the worſt, and death ready to ſwallow us up; wee ſhall cry out, Oh glory, glory, oh welcome glory. If our miſeries here be long, they ſhall be light; if very bitter, they ſhall be ſhort; however, long or ſhort, they cannot be to us long, who looke for an eternall weight of glory. Who would not (that conſiders of theſe things) deſpiſe this world, and ſet it at his heels, who hath all theſe priviledges & benefits with Chriſt

Chriſt in his eye? who would not abhorre a filthy luſt, to enjoy ſuch a Chriſt? who would ever looke back unto his fleſh-pots, or fathers houſe, that hath ſuch welcome made him the firſt moment he comes to the Lord Jeſus, in having preſent fruition of ſome of theſe benefits, but preſent right unto all; fruition of ſome by feeling, of all by faith. But oh the wrath of God upon theſe times, that either ſee not this glory, or if they do, deſpiſe ſo great ſalvation! Chriſt, and pardon, & peace, adoption, grace, & glory is brought home to our doores, but their price is faln in our market, and we think it better to be without Chriſt with our luſts, then to be in Chriſt with his benefits. The *reproach of Chriſt* was dearer to *Moſes* (as great a Courtier, and as ſtrong a head-piece as our times can afford) then *all the riches & honours of Egypt*, but the grace, & peace, and life, & glory of Jeſus Chriſt, is viler to us, then the very onyons, and leeks, & fleſh-pots of Egypt; if you had but naked Chriſt (our life) for a prey in theſe evill times, you had no cauſe to complain, but infinitely to rejoyce in your portion; but when with Chriſt you ſhal find all theſe benefits, and priviledges coming in as to your portion, and yet to deſpiſe him? Aſſuredly the Lord will not beare with this contempt alway: Away to the mountains, and haſten from the towns and cities of your habitation, where the grace of Chriſt is publiſhed, but univerſally deſpiſed, you bleſſed called ones of the Lord Jeſus; for the days are coming, wherein for this ſin, the heavens & earth ſhall ſhake, the Sun ſhall be turned into darkneſſe, and the Moon into blood, and mens hearts falling for fear of the horrible plagues which are coming upon the face of the earth. Dreame not of faire weather, expect not better dais, till you hear men ſay, *Bleſſed is he that commeth in the name of the Lord*, who thus *bleſſeth his with all ſpirituall bleſſings in Chriſt, Eph.* 1.3. I now proceed to the laſt. Chap.

CHAP. III.

All thoſe that are tranſlated into this bleſſed eſtate, are bound to live the life of love in fruitful & thankfull obedience unto him that hath called them, according to the rule of the morall Law, Pſal.40.7.8.

THe Lord doth no ſooner call his people to himſelfe, but as ſoone as ever he hath thus crowned them with theſe glorious priviledges, and given them any ſenſe and feeling of them, but they immediately cry out, Oh Lord, What ſhall I now doe for thee? how ſhall I now live to thee? they know now they are no more their owne, but his, and therefore ſhould now live to him. If you aske *Moſes*, after all the love and kindneſſe the Lord had ſhewn *Iſrael*, what *Iſrael* ſhould doe for him? you ſhall ſee his anſwer full, *Deut.*10.12.13. *And now, Oh Iſrael, what doth the Lord require of thee, but to feare the Lord thy God, and to love him and ſerve him with all thy heart, and to keepe his Commandements, which I command thee this day for thy good?* If you aske *Paul* (as Evangelicall a Chriſtian as ever lived) what now we are to doe when we are in Chriſt? he anſwers punctually, 2 *Cor.*5.14.15. *The love of Chriſt conſtraineth us, becauſe we thus judge, that Chriſt dying for thoſe that were dead, they that live ſhould not live unto themſelves, but unto him that dyed for them & roſe again.* If we aske *Peter* the queſtion, to what end the Lord hath *called us out of darkneſs into his marvellous light?* he expreſly tells you, it is *to ſhew forth the vertues of him that hath ſo called us*, 1 *Pet*, 2.9. If we be doubtfull whether this be the Lords minde, the Lord himſelfe reſolves it by *Zachary*, *Luk.*1.74. & tels us, that tis his oath, *That we being delivered out of the hands of our enemies, we ſhould ſerve him without fear in holineſs*, (in all the rules of the firſt Table) *& righteouſneſs* (in all duties of

the ſecond Table) *all the dayes of our life*, and that all this ſhould not be out of a ſpirit of bondage & ſlaviſh fear, but *without feare*, *i.e.* Feare of our enemies, ſin, death, wrath, and ſo conſequently out of love, to him that hath delivered us; that one would wonder it ſhould ever enter the heart of any Chriſtian man that hath taſted the love of Chriſt, as to think that there is no uſe of the Law to one in Chriſt; & that becauſe they are to live the life of love to Chriſt, that therefore they are not to look to the law as the rule of their love, expreſly croſſe to the letter of the Text, *Ioh.* 14. 15. *If yee love me, keep my Commandements*; which Commandements are not only faith & love to the Saints; but love to enemies, and ſpiritual obedience unto the morall Law, in a far different manner and meaſure then as the Phariſees inſtructed the people in thoſe dayes; as you may ſee, *Mat.* 5.17. Tis true indeed, obedience to the Law is not required of us now as it was of *Adam*; it was required of him as a condition antecedent to life, but of thoſe that bee in Chriſt it is required only as a duty conſequent to life, or as a rule of life, that ſeeing he hath purchaſed our lives in redemption, and actually given us life in vocation and ſanctification, we ſhould now live unto him, in all thankfull and fruitfull obedience according to his will revealed in the moral Law. Tis a vaine thing to imagine that our obedience is to have no other rule but the Spirit, without any attendance to the Law; the Spirit indeed, is the efficient cauſe of our obedience, and hence we are ſaid to be *led by the ſpirit*, *Ro.* 8.14. but it is not properly the rule of our obedience, but the will of God revealed in his word, eſpecially in the *Law* is the rule: the Spirit is the winde that drives us in our obedience, the law is our Compaſſe: according to which it ſteares our courſe for us: the Spirit and the *Law*, the wind and the compaſſe can ſtand well together, *Pſ.* 143.10. *Teach*

Teach me to do thy will O God (there is *Davids* rule, *viz.* Gods will revealed) *thy ſpirit is good* (there is *Davids* wind, that enabled him to ſteer his courſe according to it) *the Spirit of life doth free us from the law of ſin and death*, but not from the holy and pure, and good, and righteous Law of God, *Rom.* 8.1.2.3. *The blood of Chriſt by the Spirit cleanſeth us from dead works, to ſerve the living God, Heb.* 9.14. not to ſerve our own ſelves, or luſts, or wills, to doe what we pleaſe: the law indeed is not a rule of that *by which* we are to obey, *viz.* of our faith, yet it is the only rule *of what* we are to obey: we are not to performe acts of obedience now as *Adam* was to doe, *viz.* by the ſole power of inherent grace, but wee are to live by faith, and act by faith (for *without me you can do nothing, Iohn* 15.5.) wee are not united to Chriſt our life by obedience as *Adam* was to God by it, but by faith: & therefore as all action (in living things) coms from union, ſo all our acts of obedience are to come by faith, from the Spirit on Chriſts part, and from faith on our part, which make our union: *Noah* built by faith, *Enoch* walked with God by faith, *Ioſhua* & his Souldiers fought by faith, *Abraham* travelled, dwelt in his tents, lived & died by faith; they acted according to the rule, but all by the power of faith. It is a weake reaſoning to imagine a man is not bound to pay his debts becauſe he is to go unto another for the money: Obedience is our debt wee owe to Chriſt, *Luke* 17.10. though we are to goe to Chriſt, poor, and weak, and feeble, to enable us to pay: Tis true, Chriſt hath kept the Law for us, and are we therefore free from it as our rule? No verily, Chriſt kept the law for ſatisfaction to juſtice, & ſo we are not bound to keep the Law; hee kept the law alſo for imitation, to give us a copy and an example of all holineſs and glorifying God in our obedience; and thus Chriſts o-

bedience is ſo far from exempting us from the Law, as that it engageth us the more, having both rule and exerciſe before us, 1 *Ioh.* 2.6. *He that ſaith he abideth in him ought to walk as he walked,* 1 *Pet.* 1.14. 15.16. Tis true, the *Law* is writ in a beleevers heart, and if he hath a law within, what need he (ſay ſome) look to the *Law* without? when as our Saviour and *David* argued quite contrary, *Pſal.* 40.7.8. *I come, I delight to doe thy will, it being written of me that I ſhould doe it,* becauſe *thy Law is within my heart;* this argues, that you are not to attend the *Law* unwillingly as bond-men and ſlaves, but willingly & gladly, becauſe the *Law*, even the *Law* of love in your hearts, 1 *Ioh.* 5.3. The place alledged by ſome for this liberty from the *Law*, *viz. the Law is not made for a righteous man,* 1 *Tim.* 1.9. if well conſidered, fully daſheth this dreame in pieces; for there were divers Jewiſh Preachers of *Moſes* law, and they had a world of ſcruples and queſtions about it, *ver.* 4. & *Paul* and others were accounted of, as men leſſe zealous, becauſe they did not ſound upon that ſtring ſo much; away (ſaith *Paul*) with thoſe contentious queſtions; *for the end of the commandement* is not ſcruples and queſtions, but *charity* and *love* (*i.e.* both to God and man) *out of a pure heart and faith unfaigned,* ver. 4. and ſaith he: *The Law is very good,* when *uſed lawfully,* that is, for this end, and out of theſe principles, *ver.* 8. tis not talking but doing, and that out of love, which is the end & ſcope of the law; ſo that note by the way, you may as well aboliſh love as aboliſh the law, love being the end and ſcope of the *Law*. But to proceed; *The Law is not made* (ſaith he) *for the righteous, i.e.* for the condemnation of the righteous, *i. e.* of ſuch as out of a pure heart and faith unfained love God in the 1. Table, love to ſhew all duties of reſpect to man in the 2. Table; and therefore they of al other men have no cauſe to aboliſh the

the law, as if it was a bugbear, or a thing that could hurt them, but it's made for the condemnation of *the Lawleſs Anomians*, (as the originall word is) or if you will, *Antinomians*, (tranſgreſſours of the firſt command) and *diſobedient*, (tranſgreſſors of the ſecond command) for *ungodly* and *ſinners* (tranſgreſſors of the third command,) for *unholy and profane*, (tranſgreſſors of the fourth command), for *murtherers of fathers and mothers*, (of the fift command,) for *man-ſlayers* (of the 6.) for *whoremongers & defilers of mankinde* (of the 7.) for *man-ſtealers* (of the 8.) for *Lyars* of the 9,) and for thoſe that *in anything walke contrary to ſound doctrine*, the purity of the law and will of God (of the 10.) ſo that this place is far from favouring any of thoſe that run in this channell of aboliſhing the law as our Rule; No beloved, the love of Chriſt will conſtrain you to embrace it as a moſt precious Treaſure. It is the obſervation of ſome, that in the Preface to the Morall Law, *Exod.* 20.1.2. the Lord reveals himſelf to be *the Lord their God that brought them out of the Land of Egypt*; the very ſcope of which words, is to perſwade to a reverend receiving and keeping of that good Law: this Law all nations are bound to obſerve, becauſe hee is *Jehovah the Lord*; but to be *thy God* in ſpeciall Covenant, and that *redeemed thee from Egypt*, and from that which was typified by it, this belongs to none but unto them eſpecially that are the people of God, and therefore of all other people in the world, they are bound to receive it as their Rule, for obedience doth not make us Gods people, or God our God: but he is firſt our God, (which is onely by the Covenant of grace) and thence it is, that being ours, & we his, we of all other, are moſt bound to obey.

To conclude, they that ſtick in theſe bryers, therefore cry down the law as a Chriſtians rule, becauſe by this means a Chriſtian ſhall find no peace; becauſe he

he is continually ſinning againſt this *Law*: the *Law* therefore ſay they, will be alway troubling of him.

I anſwer, firſt a corrupt heart and putrid conſcience, can have no peace by the law, *Iſa.* 57.21. *there is no peace to the wicked*, & it is good it ſhould be ſo.

2. A watchfull Chriſtian may, *Pſa.* 119.15. *Great peace have they that keep thy Law. Hezekiah* had it, when he deſired *the Lord to remember how hee had walked before him with a perfect heart, Iſa.* 58.1.2. 3. *Paul* found it, *the teſtimony of his conſcience* bearing him witneſſe, was *his rejoycing herein*; 2 *Cor.* 1.12. 3. If a Chriſtian ignorant of maintaining his peace with God by faith in his juſtification, notwithſtanding all the errors in his obedience and ſanctification; If I ſay he wants his peace, ſhal we therefore breake the law in pieces? if a ſecure Chriſtian that walks looſely wants peace, by the accuſations of the *Law*; tis Gods mercy to him to give him no peace in himſelfe, while he is at truce with his luſt.

4. That peace will end in diſmall ſorrow which is got by kicking againſt the *Law*, it is but dawbing for a man to keepe his peace by ſhutting his eyes againſt the way of peace; a ſervant may have peace in his idleneſs by thinking that his Maſter requires no work from him, and by hiding his talent, yet what will his *Lord* ſay to him when his day is ended, and he comes to reckon with him at ſun-ſet? bring the *Law* into thy conſcience in point of juſtification, it will trouble conſcience: for their only Chriſts righteouſneſs, Gods grace; and the promiſe are to be looked on, & our own obedience and holineſſe laid up in the duſt; but bring it before thee as a rule of thy ſanctification, and as thy copy to write after, and to imitate, and aſpire after that perfection it requires, it will then trouble thee no more, then it doth a childe, who having a fair copy ſet him to write after, & knowing that he is a

ſon,

ſon, is not therefore troubled, becauſe he cannot write as faire as his copy; he knowes if hee imitates it, his ſcribling ſhall be accepted: howſoever though his father may chaſtiſe him with rods, if he be careleſſe to imitate; yet he will never caſt him therefore off from being his Son. The truth is this, it argues a moſt graceleſs, carnal, wretched heart, for a man to caſt by Gods rules; becauſe attendance to them is his trouble and torment, which unto a gracious heart are life, and peace, and ſweetneſſe; *All the wayes of wiſdome to him, are wayes of pleaſantneſs, and her paths peace:* Prov. 3. 17. And it is Gods common curſe upon them that love not the truth in theſe days, that becauſe ſin is not their ſorrow, nor breach of rules their trouble; that therefore, the obſervance of the Law and attendance unto rules ſhall be their burden and trouble, they feel not the plague in their own hearts, and therefore reproofs plague them, and commands are a plague and a torment unto them: crooked feet, and crooked wills, make them tread awry in ſuch corrupt opinions,

All the called ones of God are therefore to live this life of obedience, & that out of love, which I call the life of love, *Gal.* 5. 6. for elſe circumciſion availes nothing, nor uncircumciſion, no nor Faith it ſelf; unleſſe it be of this nature, as that it works by love: there is much obedience and external conformity to the Law in many men, but the principall difference betweene theſe formalities, and the obedience of the Saints, is love; the obedience of the one ariſeth from ſelf-love, becauſe it pleaſeth themſelves, & ſuits with their own ends; the other from the love of Chriſt, becauſe it pleaſeth him, and ſuits with his ends; 1 *Cor.* 13. 4. *&c.* 1 *Iohn* 5. 3.

Queſt. Wherein doth and ſhould this life of love appear?

Anſw. 1. In theſe five particulars. In thinking and muſing much on Chriſt, and upon his love, and on what you ſhal

ſhall doe for him; he that ſaith he loves another, and yet ſeldome thinks on him, or will ſeldome give him a good look when hee meets him, certainly deceives himſelfe; the leaſt degree of love, appeares in thinking on what we love, becauſe the *loving kindneſſe of God* was *better then life unto David*; hence he did *remember him upon his bed, and meditate on him in the very night*: Pſ. 63.3.6. they that *feare the Lord i.* with a Son-like feare, where love is chiefly predominant, are ſuch as *think upon his name*: Mal. 3.16, *We have thought on thy loving kindneſs oh Lord in thy Temple*, Pſa. 48.9. Thou that canſt ſpends days, nights, weekes, months, years; and haſt thy head all this time ſwarming with vain thoughts, and ſcarce one living thought of Chriſt, and his love, that didſt never beat thy head, nor trouble thy ſelf in muſing, O what ſhal I do for him, nor in condemning thy ſelf becauſe thou doeſt ſo little, verily thou haſt not the leaſt degree

2. of this life of love. In ſpeaking and commending of him: is it poſſible that any man ſhould love another & not commend him, not ſpeak of him? if thou hadſt but a Hawk or a Hound that thou loveſt, thou wilt commend it, & can it ſtand with love to Chriſt, yet ſeldom or never to ſpeak of him nor of his love; never to commend him unto others, that they may fall in love with him alſo? you ſhall ſee the Spouſe, *Cant.* 5.9.16. when ſhee was asked *what her beloved was above others?* ſhee ſets him out in every part of him, and concludes with this, *he is altogether lovely, becauſe thy loving kindneſs* (ſaith *David*) *is better then life, my lips ſhall praiſe thee, and I will bleſſe thee whiles I live*; Pſ. 63.3.4. can it ſtand with this life of love, to be alway ſpeaking about worldly affairs, or news at the beſt; both week-day & Sabbath day, in bed and at board, in good company & in bad, at home, and abroad? I tell you it will be one main reaſon why you deſire to live, that you may make the

Lord Jeſus known to your children, friends, acquaintance, that ſo in the ages to come his name might ring, & his memorial might be of ſweet odour, from generation to generation, *Pſa.*71.18. If before thy converſion eſpecially thou haſt poyſoned others by thy vaine and corrupt ſpeeches; after thy converſion thou wilt ſeek to ſeaſon the hearts of others by a gracious, ſweet, and wiſe communication of ſavory and bleſſed ſpeeches; what the Lord hath taught thee thou wilt talk of it unto others, for the ſake of him whom thou loveſt. In being oft in his company, and growing up therby into a familiar acquaintance with him; 3.
can we be long abſent from thoſe we love intirely, if we may come to them? can we love Chriſt, and yet be ſeldome with him, in Word, in Prayer, in Sacraments, in Chriſtian Communion, in Meditation and daily Examination of our own hearts, in his providences of Mercies, Croſſes, and Tryals? (for Chriſt is with us here, but thoſe two wayes, in his Ordinances, or providences, *by his holy Spirit,*) *Lord* (ſaith *David*) *I have loved the habitation of thy houſe, and the place where thine honour dwelleth,* Pſa.26,8. The ground of which is ſet downe, *verſe* 3. *Thy loving kindneſſe is before mine eyes, my ſoul longeth for thee as in a land where no water is, that I might ſee thee, as I have ſeene thee in the Sanctuary*; the reaſon of it was, *becauſe thy loving kindneſſe is better then life,* Pſ.63.1.2. In doing much for him, & that willingly; Did not *Jacob* love *Rachel?* how did he ex- 4.
preſſe it? his *ſeven years* ſervice, *in froſt & ſnow, in heat & cold, by day and night* were *nothing to* him, for her ſake whom he *loved*: *Shal I ſerve the Lord* (ſaith *David*) *of what coſt me nothing?* And when hee had prepared many millions for the building of the Temple, yet he accounted it a *ſmall thing* for his ſake whom he *loved*; 1 *Chron.* 29,3. he gave

it out of his *poverty*, as he he ſpeaks; *this is love to keep his Commandements, and thoſe are not grievous:*

5. 1 Iohn 5.3. In ſuffering and enduring any evill for his ſake. I confeſſe it is not every degree of love that will carry a man hither; yet where there is great and ſingular love, *for a good man one may be willing to dye*; Ro. 5.7. aſſuredly if there be any love to Chriſt, it will in time encreaſe to this meaſure; It will think ten thouſand lives too little to lay down for Chriſts ſake, that laid down his precious life for him: *What tell you me*, ſaith *Paul, of bonds and impriſonments? I am ready not onely to be bound, but to dye for the ſake of Chriſt at* Ieruſalem, *my life is not dear to me*, no more then a ruſh at my foot, *that I may finiſh my courſe with joy: For thy ſake we are killed all the day long*, Rom. 8. 36. I tell you the love of Chriſt will make you fall down upon your knees, and bleſſe the Lord, and he will accept of ſuch a poor ſacrifice as thy body is, though it be burnt to aſhes; and thou wilt bleſſe him againe and againe, that whereas he might have left thee in thy ſinnes to have troden him and his glory and grace underfoot, as he hath done thouſands in the world; yet that he ſhould call thee to ſhare in this honour not onely to doe but to ſuffer for his ſake.

Now the good Lord perſwade all our hearts unto this fruitfull obedience and life of love. Oh you young men, you have a faire time before you to doe much for Chriſt in; how pleaſing will it be to him to ſee ſuch young trees hang full of fruit! You aged men have now one foot in your grave, and you have forgotten the Lord Jeſus moſt of your time, and your time which now remaines is very little, and then your lampe is out, your Sun is almoſt ſet, and all your work is yet to be done for Chriſt, Oh therefore awaken now at laſt before you awake when it is too late; You rich men have abilities and wherewithall

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to ſet forward Chriſts Kingdome in the Townes and Villages where you live; you poore men may doe much by ardent and inſtant prayers day and night, for the advancement of the *Lord* Jeſus. You Huſbands, Wives, Maſters, Servants, remember if you are not good in your places, you are not good at all, whatever your profeſſion be; a good woman, but a froward wife: a good man, but a hare-brain'd curſt husband: a good ſervant, but a very ſore tongue; theſe cannot well ſtand together. If you have any love to Chriſt, the life of love will make you move beſt in your proper place: Oh therefore love much, and ſo think much and ſpeake much of, and converſe much with, and doe much, and ſuffer much for the *Lord* Jeſus Chriſt; content not your ſelves with doing ſmall things for him, that hath done and ſuffered much for you; if you can doe but little, yet ſet God on work by being fervent and frequent in prayer, not onely that Chriſt may be honored in your ſelves, but alſo in your families, and in all Churches and Kingdomes of the world. If you cannot doe much, yet maintaine a live *a will* to doe much, which is *accepted* as if you did, 2 *Cor.* 8. 12. If thou art a poor man, and haſt nothing to give, yet keep a heart as liberall as a Prince; if you can doe but little your ſelves, yet encourage others that they may, thou art not a Preacher called to convert ſoules, yet doe thou encourage the meſſengers of Chriſt in their worke, by thy prayers, counſell, helpe, and at the laſt day the converſion of ſoules ſhal be attributed unto thee, as well as unto them; if thou canſt not doe any good, yet prevent what evill thou canſt in thy place; to keep off Judgements, at leaſt to delay them; mourne thou for other mens ſins, as if they were thine own, that ſo the Lord may pity and pardon them, and it may bee convert them, who ſhal doe no more good it may be, then e-

ever thou canſt doe : let the Lord Jeſus be in thy thoughts the firſt in the morning, & the laſt at night; doe what thou canſt, nay, goe continually to him to enable thee to doe more then thou of thy ſelfe canſt; & mourne bitterly, and lament daily what thou haſt not done, either through want of ability or will : remembring his love to thee, that hee came out of his Fathers boſome for thee, wept for thee, bled for thee, powred out his life, nay, his ſoul to death for thee, is now riſen for thee, gone to heaven for thee, ſits at Gods right hand, and rules all the world for thee, makes interceſſion continually for thee, and at the end of the world will come again for thee : who haſt loved him here, that thou mighteſt live for ever with him then. But is this *our* life, in theſe evil and lukewarme times? How many be there that beleeve in Chriſt, that they may live as they liſt? If to drink, & whore, and ſcoffe, and blaſpheme; if to ſhake a lock, & follow every fond faſhion; if to croſſe & cringe before a piece of wood; if to be weary of the Word, and outwardly zealous for long prayers; if to ſeek purity of Ordinances in Churches, and to maintain impurity in hearts, in ſhops, in families, if to ſet our hearts upon Farmes and Merchandizes, and ſo to be covetous; if to ſet up our own ſelves, and parts, and gifts, with a ſecret diſdaine of Gods Miniſters; if to cry downe learning, and ſet up ignorance; if to ſet up Chriſt, and deſtroy ſanctification & obedience; if to be a ſect-maſter of ſome odde opinions; if to crack the nut of ſome ſuperlunary and Monkiſh notions, and high-flown ſpeculations; if to hear much, and do little; if to have a name to live, and yet dead at the heart; if this be to live the life of love, we have many that live this life; the Lord Jeſus wants no love, if this be to love : But oh woe unto you, if you thus requite the Lord, fooliſh people and unwiſe!

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The Lord knowes we may complaine as *Paul* did, *every man minds his own things, and not the things of Jeſus Chriſt*; none in compariſon of that huge number that thinke they are religious enough, if they be baptized, & ſay that they beleeve in Jeſus Chriſt: Verily the time drawes neere wherein the Lord will come for *fruits* of his *Vineyard*; and if he findes it not, aſſuredly hee will not be beholding to us for obedience, he can raiſe his glory out of other people; and there carry his Goſpel to them who ſhall *bring forth the fruits* of it; the Lord will ſhortly *lay his Axe unto the root of* our *tree*; and if wee will not ſerve the Lord in this good *Land* in the abundance of peace and mercy, we ſhal ſerve our enemies in hunger, cold, and nakednesſe; if wee will not ſerve *him* in love, we muſt ſerve *our enemies* in feare; do not thinke that the *Lord* will be put off with venerable names and titles, ſhadowes, and pictures; what is moſt mens profeſſion at this day but a meere paint? which may ſerve to colour them while they live, but will never comfort them (unleſſe conſcience be aſleep) when they come to dye. Oh, take heed of ſuch formality; I can never thinke enough of *Davids* expreſſion, *Plal.* 119.167. *I have kept thy commandements, and I love them exceedingly*; ſhould hee not have ſaid firſt, *I have loved thy commandements*, and *ſo have kept them*? Doubtleſſe hee did ſo, but he ran here in a holy and moſt heavenly Circle, I have kept them, and loved them; and loved them, and kept them; if wee love Chriſt we ſhall live ſuch a life of love in our meaſure; and his Commandements will bee moſt deare, when himſelfe is moſt precious.

FINIS.

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C. De F. B. Feb. 27 1879 INL 457.